The Mother of Jesus in Holy Scripture

Schaefer – Brossart

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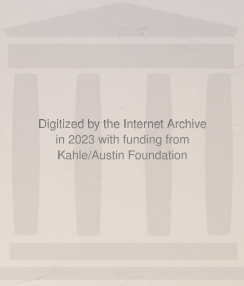

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The Mother of Jesus in Holy Scripture

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BIBLICAL-THEOLOGICAL ADDRESSES

BY

THE RIGHT REVEREND
DR. ALOYS SCHAEFER
BISHOP OF DRESDEN, SAXONY

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Preface

THESE biblical-theological addresses contain a wealth of scriptural material concerning the Mother of our Redeemer, collected under dogmatic viewpoints. They appeal, therefore, at once, to every sincere and earnest mind, whether scientifically developed or of an humbler station, determined in the search of truth.

They were delivered in substance in the lecture halls of the University of Muenster, in Westphalia, during the winter semester of 1855–56 by the Rev. Dr. Aloys Schaefer, now Bishop of Saxony. — They were published with a view of offering a systematic exposition, based on an exact interpretation of striking passages, of the teachings of Holy Scripture concerning the Mother of God. And this has been done in a manner so that the book might be accessible to the widest possible circle of readers, and afford to priests most practical service, and, of real by Non-Catholics, that it might aid them in forming a correct view of the teaching of the Church concerning the Mother of God, and of its biblical foundation.

The author groups the mariological passages under certain viewpoints for the various lectures. This, however, necessitated an occasional repetition of a consideration of the more important scriptural expressions, a reference to preceding expositions. In this manner, however, it became easy to note the distinction between the sense which corresponded to the occasional historical period, especially of the Old Testament, and that which is gathered only from the standpoint which arises from a possession of complete revelation.

A view of the entire extent of such texts is facilitated by a record of the scriptural texts given at the end of the book.

I hope that the same generous disposition which greeted the original may also be accorded to the work in its English dress. There is, to my knowledge, no other scientific work in the English language that covers the entire Holy Scripture upon these dogmatic points, and therefore, I believe that I have done some service not only to the clergy, but also to the entire English reading public in search of the truth concerning some of the most important and interesting, though greatly misunderstood doctrines of the Catholic Church, yet most firmly grounded in Holy Scripture.

to efferam vescia." From most ancient times the Fathers have praised her, and in most lofty strains have the Doctors of the Church[1] and writers[2] manifested her dignity and perfection. She furnished for Christian art, from the earliest days,[3] a most exalted and yet humanly intelligent ideal for its creation. And even many, who do not join in the praise which the Church bestows upon Mary, regard these masterpieces with astonishment and admiration. And is not that which is so overwhelmingly attractive something beautiful and, therefore, something true?

Protestantism, in its beginning, did not attack the veneration of the Blessed Mother of God; of course, it did not hesitate long[4] and the complaint expressed by the protestant Dietlein is most pertinent. He says: "A condition obtained of fleeing constantly from the Mother of God, of a constant fear of addressing to her a solitary word of salutation, of saluting her by that Ave which the Father had really sent her by the mouth of an angel, . . . To every human child that has preceded us to the eternal home we may address an 'Ave pia anima' as often as we wish — but not to the Mother, for that would be — Catholic!"[5] The former profession of the author, who had been a very active pastor in the midst of a population mostly protestant, led him to ascertain, by experience, that almost the whole of protestantism is penetrated with what the aforesaid Dietlein said of its science: "An

[1] *Summa aurea de laudibus B. V. M.* (ed. Migne 1866); Lehner, *die Marienverehrung in den ersten Jahrhunderten*. Stuttgart, 1881, 1887. Compare also Linsenmann, *on Marien-und Heiligenverehrung im christl. Kultus*. Tuebingen, Theolog. Quartalschrift, 1857, p. 5–39, *wegen Barwith, Zur Geschichte der Marienverehrung*, in "Theolog. Studien und Kritiken, 1886, p. 7–34; 197–267. Kraft, die Darstellungen der allerseligsten Jungfrau und Gottesgebaererin Maria auf den Kunstdenkmaelern der Katakomben. Freiburg, 1877.

[2] Maurer, *Bibliotheca Mariana*, Romae, 1648. Rosecomp, B. V. M. in eus concept. immac. ex monumentis omnium saeculorum demonstrata. Subiaci, 1873 sqq.

[3] Lehner, l. c. p. 285–342. Kraus, Roma sotterranea, Freiburg, 2 ed., 1879, p. 301 sqq.; Liell, l. c.

[4] The formula of the concordances, de persona Christi, ep., 7, decl. 24. The confession of the four cities of 1530, chap. 11 declares: Des parenten sacratissimam Virginem. In the first confession of Basle, 1534, the words "eternally pure," as predicted of the Mother of God, were eliminated down to 1568. Compare haroun Dietlein, Evangelisches Ave Maria, Halle, 1903, p. VI, note. — Besides, Canisius — Kawerau shows this fact very frequently. Occasionally we shall find proofs hereof, especially in the consideration of the events in which, for the purpose of attacking the veneration of Mary, misrepresentations are mostly admitted.

[5] Ibid. p. VII.

independent desire to enter upon these questions (concerning Mary) is so little in place in our science, that it scarcely ever touches them except when there is question of calling forth lamentations over what the Roman Church teaches and does in regard to Mary."

2. A glance at the non-Catholic — yet specifically protestant — scientific literature of the various times furnishes, as a first objection against the Catholic doctrine of the Mother of God, the questions: Why, precisely, does Holy Scripture — especially the New Testament — report so little about Mary? and: Does it not sometimes appear that just the contrary of the picture in which the Church represents her is found therein?

3. It must not be denied that the Gospels report only particular features of the life of the Mother of Jesus; but a similar silence is also observed — especially by Mark and John — concerning thirty years of the life of Jesus. And if the Gospels narrate how the Redeemer extended the sinner Mary Magdalen, and appeared especially to her after the resurrection, if they speak of His love for sinners and publicans, if they represent His longanimity and patience toward the Apostles who grew only gradually in faith, if they report a special solicitude for Peter and recount the praise which the Messiah bestowed upon the pagan Captain and upon the Canaanitish woman: then they follow a purpose of showing Jesus as the Redeemer of the world, who came to seek and to save that which had been lost, who desires mercy, who established a kingdom or an institution wherein all may attain a dwelling with the Father. But Mary, she who is "highly favored," with "whom the Lord is," may retire; for "if any one should be disposed to complain in favor of Mary, as the dutiful son in the parable of the prodigal son complained . . . then Jesus might indeed make use of the words of that parable: "My child, thou art always with me, and all that is mine, is also thine.[1]

Jesus, the Son of God, the promised Messiah and the Redeemer of the world, and His works of redemption are the essential contents of the Gospels, and the relation which Mary bears thereto is also a subject thereof. Therefore it is that she appears to us therein as the Mother of God, as the Mother of Jesus, as the "highly favored" and "the blessed among women." And when

[1] *Spencer-Northcote, Mary in the Gospels, p. 16.*

Jesus is induced, in the fulfilment of His office, to speak of His Mother, then the purpose of speaking seems to be to teach and to heal.

Furthermore, it must not be overlooked that Mary herself had to be a source of information, in a special manner, for the Evangelists. With the inmost appreciation of the concealment of the majesty of her Son, she remained not merely in retirement, but, in her communications she passed over in silence many years of her life. And this modest reserve adds now to the fulfilment of the words: "henceforth all generations shall call me blessed." The evangelical picture of the Mother becomes similar to that of the Son: as the latter shows through the greatest self-renunciation, the all-powerful brilliancy of the divine majesty, so, too, does the former show forth, in full retirement and through the imitation of the Son in humility, infinite dignity, a unique distinction and perfection. The silence and the sayings of these sacred records are grouped into a true image of the Mother, who is the most complete image of her Son in a voluntarily selected humiliation and in an exaltation conferred by God.

The alleged meagreness of the report of the Gospels should, therefore, not be considered, generally speaking, strange; but, the fact that especially the insinuation of Mary at the marriage of Cana, and her treatment in the company of the "brethren" of Jesus by Him have been so often misconstrued and abused for her abasement, makes it a duty to pay special attention to these events.

4. Not the Gospels and the rest of the New Testament alone are the biblical sources for the presentation of the doctrine of the Mother of God. The Old Testament also gradually furnishes the features to recognize more distinctly, the nearer the fulness of the time approaches, the splendid Temple of the Holy Ghost which Mary had become by God's grace, and to value, beforehand, her exalted task and position and to view in the most blessed Virgin and Mother of God the promised "sign" of the redemption and "the woman" mentioned in the very first announcement of salvation. However long the interval between the first promise in Paradise and the Gospel may be, and however gradually revelation developed in the time of the preparation, still it is always the same image of the Mother of God that the inspired authors depict.

5. The entire Sacred Scriptures are the work of one author, of the Holy Ghost, who made use of human writers. But, since this was done in a manner corresponding to their nature it follows on the one hand, that, the personal peculiarities and the casual conditions of the times of the "instruments" assert themselves, and, on the other hand, that a divine unity controls all the several writings. Whilst through Christ the fulness and the perfection of revelation was given, God, in the Old Testament, in the adaptation to the history or the educational task thereof, had spoken gradually to men in a progressive manner by word and history.

6. It is, therefore, the scope *of the following* treatise to follow the entire biblical doctrine concerning the Mother of God in its progressive development *through the entire history of the redemption to its completion in Christ, and to present it as one united and perfect picture, drawn from the entire scripturally recounted revelation.*

Not infrequently will it therefore be necessary to distinguish, from a viewpoint of the Old Testament, between the sense of a passage, in which the contemporaries of an inspired author were enabled to recognise it only partially, and the full and complete sense which the divine author wished to impart to it, but for a full and complete conception of which it required first the exalted standpoint of the New Testament. It is within the nature of the pre-christian times, in the imperfection of its revelation, that a certain obscurity remained, which was only removed by Christ — and that questions remained open which could only receive their answer in the fulness of time. But, with all this, throughout all the sacred records of the varied periods of historical development, such a remarkable unity of ideas is evident, and such a constant adherence to the same purpose — more specifically in Mary to the same picture — that a uniform author must necessarily be admitted for these scriptural works.

The discussion of the biblical-theological questions must proceed on its own, independent way: it may especially disregard the "results" of so-called "criticism": for it assumes the contents of the Sacred Scriptures, compares them in themselves and — especially of the Old Testament — in their development and their unity.

On the other hand, biblical theology must be taken into account by "criticism."[1] *A further development or unfolding of an idea are marks of a more recent origin. Thus, it, may be assumed with "higher criticism" that the Sacred Books, which tradition places into our hands as a united whole, may be reduced to various authors; for it must be admitted that, precisely with a diversity on the one hand, and a constant unity in the development of doctrine on the other, the divine character of the same may be proved the more readily.*

7. God, the author of the biblical books, is also the director of the history of Israel, and He speaks not merely in words but also through His works. The Old Testament, however, is essentially constructed for the future and has for its object the time of the Messiah. God directs, accordingly, the history of Israel and therefore are the historical books called likewise prophetic.[2] *Therefore God also manifests Himself in the Old Testament through typical persons, events, arrangements, and even through voluntary human actions. Such a language is worthy of God and is mysterious, for it is based on His power, omniscience and wisdom by which He subordinates all events and actions — even the voluntary human — to His own purposes.*

As the name already indicates (τύπος = model), *the type stands in the same relation to the thing represented (antitypus) as does a model or a sketch to its execution. The same bears a partial relation to the intellectual-sensual nature of man, when he is shown a picture, and partly to the educational purpose by the possibility of attaining thereby a gradual progress in the New*

[1] *Ivan H. Schultz, Alttestamentliche Theologie, Die Offenbarungsreligion auf ihrer vorheidnischen Entwickelung, Goetting. 3d. ed. 1885, p. 5, acknowledges that a careful development of the history of religion may, on its part, become also, in many particular points, very fruitful to the decision of introductory questions; this is the case to the extent of the existence of reasons "for disputing, over and over again, the results of the introductory science, still in its primary foundation," and as long as "many details of "higher criticism" are "extraordinarily questionable."*

[2] *A proof of this character is the appellation of the books of Josue, of the Judges, of Samuel and the Kings — "theocratic prophets." Josh. 24, 26; Jos. Jos. ctra. Ap. 8, already contains an indication of such a conception of these historical books. The taking in consideration of the prophetic character is, for a gratifying explanation of the same, also an essential condition. I admit that a setting aside thereof makes a united conception of the aforesaid books a difficulty for me, which, however, disappears with a reference thereto.*

Testament up to a complete clearness,[1] *and it serves, finally — because an actual prophecy — as a proof of truth.*

To aid in painting the image of the Mother of God in such a typical sense is therefore no child's play, but corresponds to the intention of God, the author of the Holy Scripture. The Old Testament itself makes this manifest whenever, f.i., it speaks of Sion, of Jerusalem, of the House of God in ways which never can be applied to these in themselves, but only to the "Kingdom of heaven" [2] *of the New Testament, and whenever it surrounds persons and events of history with features which never receive their full verification in themselves, but only in the anti-type*[3]*. The New Testament confesses all doubt. Christ recognized the typical character of the Law*[4]*, of the brazen serpent*[5]*, of the sign of Jonas*[6]*. The Apostles followed His example when they recognize, f.i., in the omission of the breaking of the bones of Jesus — the fulfilment of the typical ordinance of the paschal feast*[7]*, in the salvation through the ark of Noah — the supernatural salvation through baptism*[8]*, in the passing through the Red Sea — the image of baptism, in the manna — the holy Eucharist and in the rock — Christ*[9]*, in Adam — the "type" of Christ*[10]*. The demonstration of the excellence of the New Covenant and sacrifice over the "Old" rests upon the typical character of the sanctuary and the sacrifice of the Old Testament*[11]*. In a similar manner St. Paul developed, with typical proof, the excellence of the Gospels compared to the Law*[12]*; but this to readers who were familiar with the writings of the Old Testament and to whom the soundness*

[1] *Therefore, it follows as a rule, that "each of the several types . . . represents merely one of the many sides or peculiarities of the one high anti-type;" "neither performs the whole, or carries the sense of the whole within itself."* Reithmayr's *Lehrbuch, the fold. Hermeneutical, edited by Bahuber, Kempten, 1874, p. 99.*

[2] *For an example compare herewith Selbst, Die Kirche Jesu Christi nach den Weissagungen der Propheten, Mainz, 1853, p. 112 sqq.*

[3] *Thus, f.i., 1 Kings, 7, 14, on Solomon compare Heb. 1. 5; The Messianic representation of the saving of Jerusalem from the hands of Sennacherib, which presents herein a type of the judgment and of the redemption through the Messiah.*

[4] Luke, 24, 27, 44, 45. [5] John, 3, 14.

[6] Matth. 12, 39 sqq.; 16, 4; Luke, 11, 29. [7] John, 19, 36.

[8] 1 Pet. 3, 20-21.

[9] 1 Cor. 10, 1-4 and c. Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, and 10, 11: Ταῦτα δὲ πάντα συνέβαινεν ἐκείνοις, γεγραφὴ δὲ πρὸς νουθέτησιν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντησεν.

[10] Rom. 5, 14 (τύπος τοῦ μέλλοντος). [11] Heb. 7, 10 s. 8; 9, 1 sqq.; 10, 1.

[12] Gal. 4, 22 sqq. —

of such proofs was a necessity. From this the conclusion may be drawn that by the judaic explanation, at the time of Christ, and by the Apostles the significance of the typical sense was not ignored, as it is, finally, a sufficiently proven and a well known fact that the Church, walking ever since the days of the Fathers in the footsteps of Christ and of the Apostles, made a ready use of types for demonstrations of truths. The series may properly be opened with the letter of Barnabas,[1] with Clement of Rome,[2] in which not only the Alexandrian, but the exegetes of the Holy Scripture of every age and of every line of thought are to be found.[3]

Therefore, a well-founded reference to the types of Mary is not only justified, but a duty. How should it be expected that Mary — who was destined for the dignity and the task of being the Mother of God and chosen to give a Redeemer to the world according to the divine plan of salvation — should have remained without any preparation in the Old Testament? [4]

2. It is not intended to serve as proof, but only as an explanation of some doctrine concerning Mary, if the Church, in her office and lessons during the holy sacrifice of the mass, makes use of words of Holy Scripture which, according to their literal sense, do not exactly refer to her. The reason is often only contained in the fact that they are suitable, but not infrequently is an unmistakable important point for such a determined application contained in the text itself. If the Church, therefore, loves to utilize, in this manner, scriptural texts for the glorification of Mary, it should not in the least seem strange to any one, since the sacred books themselves are a model for her in this regard.

[1] *Barn. epist. XII etc.*

[2] *Clem. Rom. ad Cor. I, 12.*

[3] *Compare herewith especially Theodor of Mopsuestia comment. in Jon Prolog. (ἑπτὰ νέων αἰτία τοῦ κατὰ τὸν δεύτερον Χριστὸν ἡμῶν ἀναβιῶναι). In Mich. et in Joel. Also Theodor von Mopsuestia und Junilius Africanus als Exegeten, Freiburg, 1880, p. 138-151; was pamphlet: Die Aufgaben der Exegese nach ihrer geschicht. Entwicklung. Munster, 1880, p. 9, 99. Thom. Aqu. Summa Th. I. qu. 1. a. 10. Quodl. VII. qu. 6 a. 14-16. Several expositions: Patrizius de introd. Bibliorum institutio. Roma et al. 1876, p. 189 seq. Cornely, histor. et crit. introductio in V. T. libros. Paris, 1885, Vol. I, p. 630 seq.*

[4] *A collection of types of Mary is presented by the: orat. de natiu. Virg., which is commonly ascribed to John Damasc. (Le Quien deuils, Lavgen, Johannes von Damascus, 1879, p. 224, Schaden, Dogmatik III., 1883, p. 270 attack the genuineness.) Pamaglin, de immacul. Deipara concepta. sectio 3. A selection is presented in the Bul. "Ineffabilis" of Pius IX.*

The admonition for contentment, f.t., in the letter to the Hebrews[1] *is based on the words of the Lord to Jesus's: "I will not leave thee, nor forsake thee." In like manner does St. Paul admonish us in pointing to the history of Israel: "and they are written for our correction"*[2]*. Words, which David directed principally against his enemies, receive in the address of Peter a special application, intended by the Holy Ghost for the enemy of the antitype of David — for the betrayer of Christ — Judas*[4]*.*

9. After what has been hitherto said the gradual development of revelation, founded on the educational scope of the history of Israel, carries with it the meaning that the significance of any event or apportioned period of time and a therewith connected prophetic manifestation are combined with each other. Turning points in the history of Israel are also designated by the appearance of great prophets. Though all of these were of a general importance, and surpassing the significance of those times, still, the Prophets spoke or wrote for their own times, and, therefore, the great prophecies stand forth in bold relief upon the history of the time and require, therefore, for their understanding, a knowledge of the accompanying events. Herein a due regard for the history of the times finds its justification, especially when, at first sight, it should appear to extend too far. It is natural, of course, that the New Testament is mostly to be explained, in its manner of speech, through the spirit of the Old. Finally —

10. every reader ought to agree with the effort that attempts to demonstrate the harmony of an enjoined explanation with the conception of the Scriptures of the time that is nearest to the Apostolic age, and he ought to agree with what the "Fathers," "endowed with the manifold gifts of the Holy Spirit, of the most varied times and places, have ascertained through deep researches into these sacred writings"[5]*. But, we must not overlook herein that which Newman once pointed out to Pusey*[6] *when he said: "Christians have never gone to Scripture for proof of their doctrines, till there was actual need from the pressure of controversy; — if, in those times, the dignity of the Blessed Virgin*

[1] *13, 5.*
[2] *Deut. 31, 6; Jos. 1, 5.*
[3] *1 Cor. 10, 11 compare Rom. 15, 4; II Tim. 3, 16-17.*
[4] *Ps. 68 (69), 26; 108 (109), 8 and Acts. 1, 20.*
[5] *So wrote Bellmerge, in "Theol. Quartalschrift, p. XXIX."*
[6] *The Blessed Virgin Mary. "Certain Difficulties," etc., Vol. II, p. 84.*

was unchallenged on all hands, as a matter of doctrine, Scripture, as far as its argumentative matter was concerned, was likely to remain a sealed book to them." And we will assuredly not fail to notice that, because the words were still clear to them, they dispensed with their discussion, and that the obscuration of the scriptural sense often only appeared then when it became inconvenient for some error or was pressed into its service.

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Mary—The Virgin

THE words of the ancient Simeon: 1. "Now Thou dost dismiss Thy servant, O Lord, according to Thy word in peace: because my eyes have seen Thy salvation, which Thou hast prepared before the face of Thy people,"[1] give expression to the desire, coming from the depth of the heart of this true Israelite, for the Messiah and also to the entire and perfect joy that he had lived to see the time of the beginning of salvation. The Lord Jesus said to His followers: "Amen I say to you, many prophets and just men have desired to see the things that you see, and have not seen them."[2] But the son of Abraham passed out of this world consoled by the hope that he could see in his descendants the Redeemer, could have part, through his seed, in the promised salvation.[3] Therefore the people regarded it as a great promise of blessing that "there shall not be one fruitless nor barren in thy land."[4] The vocation to motherhood was a distinction and happiness to the Israelitish woman, and a rich blessing in children was considered a sign and a proof of great favor with God.[5] Sterility was deplored as a severe affliction, a visitation or punishment.[6] To this really sanctified longing for posterity the Law had special regard, and ordained that if an Israelite died childless "the wife of the deceased shall not marry to another, but his brother shall take her and raise up seed for

[1] Luke 2, 29-31.

[2] Matth. 13, 17.

[3] Tobias 6, 22: "Thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children."

[4] Exod. 23, 26.

[5] Compare Gen. 24, 60; 30, 1; 1 Kings 1, 11; Deut. 28, 4; Ps. 115 (112), 9; 127 (126), 3 sqq.; 128 (127), 3, 6; Prov. 17, 6; Eccle. 6, 3.

[6] Gen. 16, 2; 30, 23; 1 Kings 1, 6; Isa. 47, 9; 49, 21.

his brother: And the first son he shall have of her he shall call by his name, that his name be not abolished out of Israel."[1]

If, therefore, the vocation of the people of the Covenant — to have the Messiah to proceed from amongst them — brought with it a universality of marriage for the sake of posterity, could it possibly be opposed to the spirit of the Old Testament if, toward its end, souls, to whom a deeper knowledge of the Law and of the Prophets, to whom prayer and meditation, or even a special revelation had made known the fulness of the time, should resolve not to marry again, or even not to choose that state of life, at all? Luke calls Anna, the daughter of Phanuel, "a prophetess," who, after a marriage of only seven years, had served God, as a widow up to her eighty-fourth year in the temple, by fasting and prayer.[2] And that which the Holy Ghost had revealed to Simeon, the "signs of the time" forced upon the Israelites, for thus they ask John the Baptist: "Who art thou?" and he confessed and did not deny and answered: "I am not the Christ."[3] The words and the actions of the Jews repeatedly testified, as the New Testament sufficiently proves, that they believed that the time for the fulfilment of the prophecies had come.[4] Even the worship on the Sabbath in the synagogues added essentially to this belief, for of it the Acts of the Apostles remark that "since ancient times"[5] chapters of the Law were read therein.

Therefore, in the resolution of the Virgin Mary to remain in this state of virginity there can be nothing that would indicate an abandonment of the vocation of a true Israelite who longingly expected the Messiah. Furthermore, the institution of the Levirate marriage teaches that God, in His

[1] Deut. 25, 5 sqq. Compare Gen. 38, 8 sqq.; Math. 22, 24; Mark 12, 19; Luke 20, 28. [2] Luke 2, 36 sqq. [3] John 1, 19-20.

[4] Compare Math. 11, 3; Luke 7, 19-20; Math. 16, 13 sqq.; Mark 8, 27 sqq.; Luke 9, 18 sqq. The conduct of the Jews at the entrance of Jesus into Jerusalem. Math. 21; Mark 11; Luke 19; John 12. Compare Schuerer, Geschichte des juedischen Volkes im Zeitalter Jesu Christi, Leipzig, 3 ed., 1898, II, p. 512 sqq.

[5] 15, 21; compare Hav. Jos. etr. Ap. 2, 17. Compare Zuns, the addresses at Jewish worship, 1832, p. 3. The custom to read in the synagogues, on certain days of the week, chapters of the books of Moses traditions contributes partly to Moses and partly to Esdra. So much may be safely maintained that it is not later than the Age of the Maccabees in which the reading of prophetic parallel passages had already been introduced.

grace, had determined, besides the natural, also an extraordinary mode of propagation, according to which one who died childless might see the Messiah. Aye, even more. The Old Testament confers a preference and a distinction on virginity. Thus the Law determined that the bearer of the dignity of the high priest may only take to wife a virgin from among the people.[1] "If a man find a damsel that is a virgin" who is not espoused, and he dishonor her, he should "give to the father of the maid fifty sicles of silver and shall have her to wife . . . he may not put her away all the days of his life."[2] Thus, also, Deuteronomy, does the Law protect virgins, especially against calumniators by inflicting upon these a great punishment.[3] Even more clearly is the exaltation of the virginal state shown in this, that the nearer a person approached God the greater was the requirement placed upon him to lead a life of continency. This we read of all the people of Israel, when the Lord had concluded to give it the Ten Commandments on Sinai;[4] and of the priests, who were not permitted to leave the tabernacle during the seven days of dedication;[5] as long as the time of the service of the priests lasted, so long were they to abstain from marital intercourse. The living of the priests in the temple, the retirement of the high priest into the temple — in later days, seven days before the great feast of the atonement — these were all circumstances which were calculated to lead to a conception that only a virginal life corresponded to a most intimate proximity with God.[6]

2. But even the Old Testament acknowledges a dedication to God: "The man who shall have made a vow, and promised his soul to God, shall give the price according to estimation."[7] But if there was question of service in the sanctuary, then, during the time of engagement in the service of the Lord, a chaste, respectively a virginal life was a consequence. Such an obligation was also to be assumed by

[1] Lev. 21, 10–14. Compare Exech. 44, 22.
[2] Deut. 22, 28, sq. Compare Exod. 22, 16.
[3] Deut. 22, 13–19.
[4] Exod. 19, 15: "And come not near your wives." Compare I Kings, 21, 5 sqq.
[5] Exod. 29, 30 sqq.; Lev. 8, 33 sqq.
[6] Compare also herewith I Kings 21, 4. [7] Lev. 27, 1–8.

the women who served in the temple.[1] It might possibly have been the rule that virgins only served for a certain time, and that widows rather "served" permanently "before the tent of the Covenant" or the temple; but the *possibility, however, that a virgin dedicated herself permanently to the Lord is granted.*

Did such a case ever occur before the Mother of God conceived her resolution?

To the much mooted questions belongs likewise that of the vow of Jephte.[2] "If Thou wilt deliver the children of Ammon into my hands, whosoever shall first come out of the doors of my house, and shall meet me when I return in peace from the children of Ammon, the same (shall belong to the Lord) (or) I will offer a holocaust to the Lord." But the victorious Jephte was first met by his daughter, who was his only child. Her father was deeply moved by sadness, and she said to him: "My father, if thou hast opened thy mouth to the Lord, do unto me whatsoever thou hast promised; since the victory hath been granted to thee, and revenge of thy enemies, of the sons of Ammon. . . . Grant me only this which I desire: Let me go, that I may go about the mountains for two months, and may bewail my virginity with my companions." *And the two months being expired: "he did to her as he had vowed and she knew no man."* To decide this question is not our scope, still the following reflections may not be out of place.

[1] Exod. 38, 8 speaks of such women who serve in the temple. צבא צבא פתח אהל מועד (LXX: θυρωρούντων ἐπὶ τῇ θύρᾳ τῆς σκηνῆς τοῦ μαρτυρίου). The אצבא the LXX translate by θυρωρεῖν, the Vulg. excubare, the Chal. translation by צלא = praying, and they afford such varied conceptions of the Hebrew expression, which signifies to congregate, to gather, and especially by the Lord. Since this word in Numbers 4, 23; 8, 24 is also applied to the activity of the priests and the Levites it may be rendered by "serving." Therefore, the above passage "the mirrors of the women that served at the door of the tabernacle." That with such women the sons of Heli committed sin the first book of Kings narrates in a manner that thereby only virgins, and possibly widows, but not married women, might be understood. In the latter case these sins would have assumed a different character and the punishment of stoning to death would have been inflicted therefore, all of which is contrary to the report.

[2] Judges, 11, 29 sqq. Reinke, in his lectures I, 419–528, counts on p. 425 sqq. 23 special works. Besides, compare Schoemann, in Tuebingen, Quartalschrift, 1849, p. 533 sqq. Aubertson, Studien und Kritiken, 1860, p. 540 sqq., also Zschokke, Die biblischen Frauen des A. T. 1882, p. 184 sqq. and Kaulen, Commentatio de rebus Jephte duris ex sacrae scripturae recte discribendis, Bonn, 1885.

The assumption that Jephte had carried out the sacrifice of his daughter as a real holocaust,[1] mainly based on the words עולה, תעלה, which designate such,[2] has for its conclusion that the former was already prepared, when making the vow, to sacrifice a human life, for it is said: והיה, that is, he who meets me.[3] But even then the questions arise: How could Jephte, who at the time of the vow was already filled with the Spirit of God,[4] promise such a sacrifice so strenuously forbidden by the Law?[5] Furthermore, how could it be permitted that women and virgins should annually assemble and lament the daughter of Jephte for four days?[6] And, besides, the manner of praise in which Holy Scripture, I Kings, 12, 11; Sirach (Ecclesiasticus) 46, 13 sq.; Hebr. 11, 32 sqq., speaks of Jephte, scarcely corresponds with this, and the passage (v. 39): "And he did to her as he had vowed: and she knew no man," would remain without a motive.

We do not intend to decide here whether the word עולה = "holocaust" and the Hiphilform והעלתיה = "to sacrifice" may also be used in a biblical sense,[7] or whether it may be translated: "and should be for the Lord, or I will sacrifice him as a holocaust," in which case the sense would be: he who meets me, if he be a man, shall belong to the Lord, but if it be a sacrificial animal, it shall be offered as a holocaust.[8] The fact that virgins, who served in the sanc-

[1] This opinion is maintained by Chald. Targ. Midrasch; Flav. Jos.; Greg. Naz., Chrys., Epiphan., Theodoret, Tertull., Ambrose, Jerome Augustin, Ephraem, Isidor., Pelus., Eliazus v. Amathunth (poor commen. on Jos. & Jud.), Thom. Aqu., Rhaneh, Serar., Salmer., Genebrad., Cajet. Sanct. Alex., Cornel. a L., Tirin., Calm., Welte, Affolt. Hummelauer, Michaelis, Winer, Ewald. Compare, especially in regard to the Fathers, Reinke, Beiträge z. Kirchengesch., I. c. p. 183 sq. or Hummelauer comm. in II Jud. et Ruth, Paris, 1888, p. 219 sqq.

[2] Welte, in the Tuebingene Quartalschrift. 1842, p. 608 sqq.

[3] The: והיה היוצא אשר יצא is translated by "and he shall belong to the Lord and I will sacrifice him as a holocaust"; thus the second member would be an explanation of the first.

[4] Judges, 11, 29.

[5] Gen. 9, 6; Deut. 12, 31; 18, 9. 10. 12.

[6] Judges, 11, 40.

[7] Compare Reinke, I. c. p. 471, sqq. who cites a series of passages of the Old Testament for proof; against this see Schoenen, l. c. p. 541 sqq.

[8] Compare Cassel in Herzog's Realencyclopd. and Schoenen, l. c. p. 553 sqq. who justly bases his argument on Gen. 19, 12, where the LXX translate the ו

tuary, were dedicated to God, and also the additional text: "and she knew no man" — which is not compatible with the assumption of a real holocaust — suggest the conception that Jephte dedicated his daughter permanently to the Lord, and, therefore, by permanent virginity.[1] The sadness in consequence hereof is such as the Israelitish woman would conceive on account of her childlessness, in view of the Redeemer of her race.

Jephte and his daughter recognized the divine will and submitted themselves thereto and thereby proved to be worthy children of Abraham who had been willing to sacrifice his son, and to whom, therefore, the Messianic blessing had been promised. But, are not their lives, precisely from this standpoint, ever since then to be compared to the "tent of the shepherd," which "is rolled up?" are they not "out off, as by a weaver," to use the words of Isaias (Isa. 38, 12)? And still the Lord accepts this sacrifice and does not return to the judge his only child. Thus Israel may learn therefrom that *a perpetual virginity is pleasing to the Lord*. What can prevent us, therefore, from agreeing with the old tradition which tells us that Joachim and Anna dedicated their child Mary to the temple — witness: the feast of the presentation of Mary — and to find the resolution prepared to please the Lord by the τὸν θεὸν εὐαρεστεῖν — by the selection of perpetual virginity?

The significance of the virginity of the Mother of God justifies such a preparation in the history of Israel and the account thereof given in the book of the Judges, which is also a *prophetic book*. Thus we come to the question:

3. Are there any types in the Old Testament which prefigure the virginity of the Mother of God?

St. Jerome[2] finds in Abisag, who was brought to David,

with ἡ, the Vulg. with -aut; Ex. 21, 15, 17, where the same conception is confirmed by a citation of the New Testament of Matth. 15, 4 and Deut. 13, 3 where vis put for ⁊.

[1] Thus also: Nicol. Lyr. Arias Mont., Mariana, Sanctius, Pagninus, Vatablus, Estius, Mayerus, Dereser, Stolberg, Reinke, Schoeren, Zschokke, Hengstenberg, and of the rabbis Drach mentions, in de l'harmonie entre l'Eglise et la synagogue II. p. 241: Abarbanel, David Kimchi, Levi ben Gherschen, Isaak Abuhab, Sam. Lonzado. Recently Kaulen and Hidery, Journal asiatique, 1886, t. VII. p. 333 adopted the same opinion. [2] Ep. 52 ad Nepot. n. 4.

but "not known by him"[1] a type of the Blessed Virgin Mary. This should not seem to be arbitrary, because the addition: "and the king knew her not" scarcely found a sufficient motive in the wish of Adonias to take her as his wife. If this desire meant as much as did the coveting of the throne of David,[2] then the counsel of Achitophel and the crime of Absalom committed with the concubines of his father[3] show that the inviolability would not have been a pre-requisite for the desire of Adonias, as a pretender to the throne.

I do not desire to read anything into the miracle of the revelation given by God to Moses in the burning thorn-bush, which, was not consumed[4]; but the question presents itself: Why was the mediator of the Old Testament called precisely in connection with such a miracle? Mindful, again, of the prophetic character of the history of the Old Testament, the clearness of which is only attained through the full light of revelation, the Fathers recognize, with a special predilection, in that miracle a sign of the maternity and the inviolable virginity of the Mother of the Founder of the New Covenant. Possumus per rubum — so writes St. Ambrose[5] — qui flammas ex se producebat et non comburebatur, B. V. Mariam intelligere, quae filium Dei ex suo utero protulit et virginitatem non amisit.[6]

In the days of the judges, when God again wished to save His people, He called Gideon and gave him as a sign that a heavy dew would fall upon the fleece spread upon the threshing-floor, whereas all around the floor would remain dry.[7] The dew, a symbol of grace and of its author, of the Messiah,[8] is applied by the Psalmist,[9] in reference to that miracle, to God: "He (God) shall come down like rain upon the fleece." To this the second sign may be applied, that the

[1] III Kings 1, 4. [2] III Kings 2, 17-25.
[3] II Kings 16, 21 sqq. [4] Exod. 3. [5] Expos. in Apoc. 5.
[6] Thus also a Greg. Nyss. de vita Moys. and sermo in nat. Dom., Theodotus Ancyr. hom. in natal. Salvatoris (in Gallandius t. IX. p. 450); Proclus Archiep. Constant. orat. I (in Gall. t. IX p. 614). The orat. II. in Deip. nat., generally ascribed to John Damascene, the orat. III in Deip. Annunt. — generally ascribed to St. Gregor. Thaumat., which probably belongs to Proclus. — Besides, the so-called choir-bishop Baluzius, Prayer in honor of the Blessed Mother of God, translated into German by Bickell: "Moses malte dich im Dornbusch."
[7] Judg. 6, 36-38. [8] Ismi. 38, 8. [9] Ps. 71 (72), 6.

ground around shall be moistened by the dew: "and as showers gently falling upon the earth." If we consider these circumstances and ask whether this miracle, considered in its uniqueness and closely connected symbolism, has not a significance aiming at the future, then we shall find the application of the Church, on the feast of the Circumcision, well founded[1]: Quando natus est ineffabiliter ex Virgine, tunc impletae sunt Scripturae: sicut pluviae in vellus descendisti, ut salvum faceres genus humanum, Te laudamus, Deus noster. The noiseless and inviolable penetration of the dew is therefore a favorite type not only of the incarnation,[2] but also of the inviolability of the Mother[3] with Rabulas of Edessa,[4] Prochus,[5] John Damsc.,[6] Peter Crysologus,[7] Bernard,[8] Canisius,[9] Corn. a Lap.[10] and Calmut.[11]

Finally, let us mention that several Fathers of the Church and ecclesiastical writers see a type of the Virgin-Mother in the mountain from which was loosened, without the aid of any human hand, a *rock which crushed the pagan kingdoms of the earth*.[12] Without a human hand, that is, without human aid, without the seed of man, was Christ born of the virginal womb[13]; but we must not conceal from ourselves that, even without any reference to Mary, the "without human hands" finds already a satisfactory explanation.

Novum testamentum in vetere latet, vetus in nove patet; the unique inviolability of the Virgin who conceives and

[1] Lauds, 2d. Antiphon.

[2] Jerome, ep. 108 (al. 80), 10 — epitaph. Paulae — : Pastores . . . invenerunt Agnum Dei pro cunctis mundissimo vellere, quod in ariditate totius terrae coelesti rore compluitum est.

[3] Compare the address attributed to Ambrose: Sermo III. de natali Dom. and the ep. 9 ad Paul. et Eustoch. improperly attributed to S. Jerome.

[4] In Bickell's translation, p. 229 seq. [5] In Gallandus, t. IX 614.

[6] Orat. in dorm. 9; compare the orat. II. in Deip. nat.

[7] Sermo, 143 de annunt.

[8] Sermo 2 supra missus est, n. 7.; sermo in nat. Mar. n. 9.

[9] Mariologia, lib. II. c. 6. Igitur sicuti hoc Gideonis vellus virginitatem illius exprimit, quae a carnis contagio longe semota, ut coelesti rore compluta sanctissimae trinitatis opificio mirabilem foetum puru concepit, pura enixa est, et post partum pura usque permansit.

[10] In Jud. 6, 37. [11] In Jud. 6. 37. [12] Dan. 2, 34, 35, 45.

[13] Compare Corn. a Lap. in Dan. 2, 45 and Zerbolke, l. c. 425, also note 2, the appeals to Justinus, Irenaeus, Jerome, John Damsc., Epiphanius, Theodoret, and others.

brings forth, this exception in the law of nature, illumines the darkness which, from a standpoint of the Old Testament, rests upon the uniqueness of the miracle on Mount Horeb and upon the "sign" granted to Gideon.

The declarations of Holy Scripture, which teaches the virginity of the Mother of God before, in, and after the birth.

4. From the words of St. Paul[1]: "Wherefore, as by one man sin entered into the world, and by sin death and so death passed upon all men, in whom all have sinned"; from this antithesis of the one man to the other, Christ, it follows that original sin is attached to man, that, therefore, a sin committed by Eve alone would not have passed upon humanity.[2] But from this it follows that the human nature of Jesus, because conceived without "the will of man" by the Virgin, considered in itself, i.e., without regard to its union with the divinity in the one divine person, must necessarily be without original sin.[3] How could the human nature of Jesus, through which original sin was to be overcome and all grace has been merited, have been subjected to sin? From this follows the infinite significance of the birth of the Redeemer of the Virgin Mary, which is also testified to by the fact that a knowledge thereof was not lost even among the pagans.[4]

It is in keeping with such central position of this doctrine that it may be pursued to the beginning of the revelation of a Redeemer, to the Proto-Gospel. It is not expressed therein, but it is contained in the assumption or the foundation of the words: *"And I shall place enmities between thee and the woman, between thy seed and her seed."*[5] All those who

[1] Rom. 5, 12.

[2] Consult my exposition of the letter of S. Paul to the Romans. Muenster, 1891, p. 174 ss.

[3] Thom. Aqu. S. Th. I, II, qu. 82 a 4. remarks that original sin is equal in all. "aequaliter enim omnes rebelionem habent ad primum principium vitiatae originis, ex quo peccatum originale reipit rationem culpae." But in the sacred humanity of Jesus the relatio to the progenitor, upon whose decision original sin was founded, is another one; for Jesus, according to His human nature, is not born "of the will of man" (John 1, 13), but only of the Virgin.

[4] Even St. Jerome, adv. Jov. 26, points to the fact that pagans also expected the birth of a benefactor of humanity of a virgin. Compare hereon the exposition by Reinke, Die Weissagung von der Jungfrau und vom Immanuel, 1848 p. 163 sqq. and especially Drach, de l'harmonie . . . II. pp. 238-310.

[5] Gen. 3, 15.

consider these words merely a promise may ask: Why does God only speak of the woman, only of her seed, and this the more so, because they are accustomed to hear only the seed of man mentioned? — There still remains, furthermore, an inclination to ask this from the fact that the Mosaic law, when speaking of the purification of a woman that had been confined, adds: suscepto semine.[1] Diserimen statuat, remarks Canisius,[2] inter Mariam et alias feminas parientes. What is the meaning of the addition: suscepto semine, if the author of the law thought not of "*the woman*" who, since she conceives and gives birth without the aid of man, remained pure.

In like manner does the psalm of the Passion speak only of the mother: ". . . Thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. I was cast upon thee from my womb. From my mother's womb thou art my God."[3] In this we must not merely consider that mention is made but once of the mother, but that the address is directed mainly to God: "Thou art he that hast drawn me out of the womb," whereby it is clearly indicated that there is question of an extraordinary birth, of one that is accomplished by a special miraculous interference on the part of God. Therefore, these words point to a virginity in birth. However, we do not desire to emphasize such scriptural texts too much; but others, that are in a line with these, mention God as the Father of the Messiah: "The Lord hath said to me: Thou art my son, this day have I begotten thee." With important points combined we receive from Isaias[4]: "Give ear, ye islands; and hearken, ye people from afar. The Lord hath called me from the womb: from the bowels of my mother he hath been mindful of my name. . . . And now, saith the Lord, that formed me from my womb to be his servant." "It is surely not merely an accident, nor a natural assumption that the prophets, when speaking of the birth of the Saviour, never mention a human father, but only speak

[1] Lev. 12. 2.

[2] l. c. II. c. 4 appealing to Origen. (hom. 14, in Luc., cfr. hom. 8 in Lev. n. 2), Ambrose (in Luc. 2), Theophyl. (in Luc. 2).

[3] Ps. 21, 10. 11.

[4] Ps. 2, 7, see Heb. 1, 5.

[5] Isai. 49, 1. 5.

of a virgin, a woman giving birth."[1] So, too, does Mathew only mention the Mother of the Divine Infant, and this in connection with the narrative of the introduction of Joseph into his lawful position as father.[2]

In this sense does St. Paul desire to exclude man when he mentions Christ as "made of a woman"[3]; but, at the same time, he points out through the word "made"—comparing this idea with "conceived," "born"—that a creative principle was active.[4] Mathew[5] concludes the genealogy of Christ in a manner which leads us to think of Joseph as the natural father of Jesus. He says: "And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."[6]

[1] Zschokke, l. c. p. 385, and the same: Theologie der Propheten des A. T. 1877, p. 574.

[2] See Math. 2, 11; also below Math. 1, 18–25.

[3] Gal. 4, 4: γενόμενον ἐκ γυναικός. Thus Cyrill. of Jerus. conceives these words in Catech. XII, 31.

[4] Thom. Aqu. Expos. ad Gal. 4, 4: Principium . . . non fuit conjunctum, sed separatum, quia virus Spiritus Sancti formavit illud.

[5] 1, 16.

[6] In the Syrian translation, found by Mrs. Agnes Lewis on Sinai, called Syrus Sinaiticus (compare herewith the details, among others, in my Einleitung in das N. T., Paderborn, 1898, p. 35 sq.) we read: "Jacob begot Joseph; Joseph, espoused to whom was Mary the Virgin, begot Jesus, who is called the Messiah." The Syr. simpliciss. does the like also, giving the Greek original correctly? An affirmative answer cannot be given without some doubt, for the closely allied Syrian Curet. (only a different version of the same translation?) gives the following: "Joseph to whom was espoused Mary the Virgin, she, who gave birth to Jesus Christ"; of the allied group D reads: "Joseph, to whom the Virgin was espoused, and she gave birth to Jesus"; k (Bellinensis): "Joseph, to whom was betrothed Mary Mariæ genuit Jesum Christum. Thus also in substance d g q a and h (Veron. 5th. cent.): Joseph, cui desponsata erat Maria. Mary, espoused to Joseph. But, even granted that the Syr. Sin. has given, in its present form, correctly the copy from which it translated, then the translator himself accepted the notion of "to beget" in the wider sense, which comprises also a foster-parentage or a legal parentage (and not that of nature); for the Syr. Sin. relates, immediately afterwards, the proof of the birth of Jesus by the Virgin Mary (Math. 1, 18 sqq.) and does this with the characteristic form of 1, 21: "She shall bring forth a son to thee (Joseph) and of 1, 25: "She begot a son for him." In these two passages there can be no doubt, according to the context, that there is only question of a legal paternal relationship of Joseph on the ground that "he took to himself" Mary. Because Mary was espoused to Joseph ("the husband of Mary"), therefore Joseph occupies the legal position of a father and therefore does Mathew offer with the genealogical tree (not of Mary) the proof that Jesus is the son of David and of Abraham. For other interpretations, an explanation see the Innsbruck. theol. Zeitschrift, 1895, p. 390 sqq. and Holtzey, der neuentdeckte Cod. Syrus Sinaiticus, Muenchen, 1896. The second question

A marvelous birth, which, in a certain sense, may be called a creation, finds in the Old Testament still another preparation. When the Israelite remembers the birth of Isaac by the already deceased Sara,[1] then he cannot remain incredulous if he perceives that God, even without the co-operation of masculine seed, will operate through a virgin in a creative manner, when he hears of the Virgin-Mother whom

5. the prophet Isaias announces in the words: *"Behold, a Virgin shall conceive, and bear a son; and his name shall be called Emmanuel."* (7, 14.)

If we consider the history of salvation under the view-points presented to us by the evangelist St. John, in the prologue of his Gospel[2]: "And the light shined in darkness," "He was in the world . . . and the world knew Him not," and "but as many as received Him, to them He gave power to be made the sons of God," then we go back to the words of the promise of a redemption, to the Proto-Gospel; but we shall also see how, in the succeeding ages, mankind constantly deviated, more and more, from God's revelation, so that only Noe and his family were saved from the deluge with which the Lord punished the world. And, again, the human race entered, as a whole, upon the same path. In consequence of this it was left to itself, and Abraham and his posterity were selected in order that among them, as with the special "possession" of God, the light might continue to shine.

But of this people it is also said: "And He (the Son of God) came unto His own; and His own received Him not." Israel's history is a history of the revelation of the fidelity and the long-suffering of its God of Covenant. Ever since the exodus from Egypt it announces how the Lord, during the migration in the desert and in the capture of the land of Canaan and during the time of the judges and of the kings, fulfilled His promise that He had made at the waters of

relates to the actually original form of Math. 1, 16. It must be admitted here that an entire chorus of all other texts-witnesses arises in favor of the above accepted form.

[1] Rom. 4, 19: το ἑαυτοῦ σῶμα νενεκρωμενον . . . και την νεκρωσιν της μήτρας Σαρρας.

[2] John, 1, 5. 10. 11. 12.

Mara: "I, the Lord, am thy healer."[1] The seeking of aid from a pagan power meant, at the same time, an acceptance of the idols adored by it, and it contained within itself also a transgression of the first commandment.

It came to pass that the king Achaz of Juda, pressed by Israel's kings Pekah and the son of Romelia, Rasin, king of Damascus, sought aid from Tiglath-Pilesar, the king of the Assyrians, for "his heart was moved and the heart of his people, as the trees of the woods are moved."[2] And the Lord said to Isaias: "Go forth to meet Achaz, thou and Jasub[3] thy son, to the conduit of the upper pool and in the way of the fuller's field, and thou shalt say to him: See thou be quiet; fear not, and let not thy heart be afraid of the two tails of these fire-brands smoking with the wrath of the fury of Rasin king of Syria and of the son of Romelia, saying: Let us go up to Juda . . . and draw it away to us, and make the son of Tabeel king in the midst thereof. Thus saith the Lord God: It shall not stand, and this shall not be." To this positive announcement of the failure of the plan directed against Juda and Achaz the prophet adds: "If you will not believe, you shall not continue."

Tempting, no doubt, it was to Achaz to send his messengers to Assyria — to the commander of his opponents, against whom these revolted and into which conflict they wished also to drag Juda — and to ask help, for the danger seemed to him very great. Therefore the prophet continues to address the king: "Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above." The entire world, the subterranean and the supernal, is placed at the disposal of Achaz for a selection of a sign (אוֹת). Though this word אות has also the general significance of "sign," as, f.i., a sign of remembrance, or a sign of covenant (at the circumcision), a sign of the future (the rainbow of

[1] Exod. 15, 26. Compare Jonæ 23, 15 sqq.

[2] Isaias 7, 2 sqq. II (IV) Kings, 16, 5; II Chron. 28, 5–15.

[3] שאר ישוב, "the rest will be converted" is at the same time a prophecy, which declares that God will convert a small portion unto salvation.

[4] שאר a passaflorm, not as an imper. connived with ה corresponding to the להעלה. In profundum inferni, sive in excelsum supra. (Vulgate).

Noe), still it has the special significance of "miracle." This is the case, f.i., in Exod. 7, 3, of the miracles and the signs in Egypt, in Judges 6, 17, of the sign of Gideon, and especially in Isaias himself (38, 7. 8. 22) of the turning back of the shadow on the sun-dial of Achaz. In this sense, according to the context, the proposed sign of Isaias must be conceived.[1] Still, it must not be simply identified with "miracle," it must rather be regarded as a most remarkable miracle — as one that *proves and teaches or reveals*.[2]

The appearance of the great prophet Isaias and of the offering of a miracle indicate that there was question of a decisive time for the future history of the people of the Covenant. How often had it not, since its miraculous exodus from Egypt, abandoned the Lord its God and still was always taken back in grace. The time had now come when the long-suffering of God, in bearing with this stiff-necked and rebellious people, had become exhausted; for the degree of the perversity of the will should not determine the measure of grace. The people was ripe for its rejection, if now it rejected the aid of God offered in unbounded goodness and condescension and turned again to strange gods. We therefore see the prophet in the supreme height of his office, when he speaks in this moment to the king Achaz and to the "house of David."

But Achaz rejected the proffered "sign" by saying, in an allusion to Deuteronomy: "I will not ask, and I will not tempt the Lord." He thereby declined to say, in response to the address of the prophet, "my Lord," and instead of confiding in his Lord of the Covenant, he sent messengers to Tigleth-Pileser, the king of the Assyrians, saying: "I am

[1] This is also admitted by the rationalistic commentator Hitzig, since he thinks that Isaias had ventured to perpetrate a dangerous trick (!); still it contradicts also the other rationalistic notion of Knobel, who thinks that it was "a matter of a very simple affair." In like manner does H. Schultz, Alttestamentliche Theologie, 1878, p. 734, express himself: "It must have been some visible evidence of the future, therefore of something invisible."

[2] This second important point Isaias emphasizes very clearly when, f.i., he says (8, 18): "Behold, I and my children, whom the Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, who dwelleth in Mount Sion." Therefore the prophet had given them to his sons, which announced the saving of a portion of Israel after the judgment of the Lord. Compare above p. 39, note 4. The second son of the prophet is called: לְמַהֵר שָׁלָל חָשׁ בַּז — in haste — prey — quick — robbery."

thy servant and thy son, come up and save me." And he sacrificed to the idols of the pagans, but the altar of the Lord he set aside.[1] Thus he, the Israelite, the theocratic king and the offshoot of the house of David, had broken the Covenant and thereby exhausted the long-suffering of the Lord. Therefore the prophet entered upon his mission, which was committed to him in his call and which was as follows[2]: "Hearing, hear and understand not: and see the vision, and know not. Blind the heart of this people and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them." Isaias spoke and acted before the people, and after him many prophets down to the time of the Messias. But what was the result? In the biblical language, which describes the actual result as one intended by God — for the same serves finally the divine counsel, even though it had withstood the divine will — is given to us a picture of the hardening of hearts and of the impenitence of Israel, which is constantly augmented by the continually abused conferring of grace. Therefore God announces, furthermore, by the mouth of His prophet, the rejection of Israel except a very small portion which will be converted.[3] "Till the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate. And the Lord shall remove men far away: and she shall be multiplied that was left in the midst of the earth. And there shall still be a tithing therein: and she shall turn, and shall be made a show as a turpentine-tree, and as an oak that spreadeth its branches: that which shall stand therein, shall be a holy seed." [4] For the great mass of the people — so the prophet is informed in his mission — his and his successors' and even the Messiah's labors shall be in vain, aye, indirectly, on account of the contempt of the call to grace, downright fatal and provocative of judgment.

Isaias opposed Achaz, who did not understand, did not see, and could not be converted, and he began to realize that

[1] 6, 16; compare Exod. 17, 7. [2] c. 6, 9 sqq. [3] 6, 11–13.

[4] Though in another picture the Vulgate presents essentially the same sense: et erit in ostensionem sicut therebinthus et sicut quercus, quæ expandit ramos suos: semen sanctum erit id quod eleverit in ea.

that which God had revealed to him in the beginning of his call was about to be accomplished. After this rejection by the Lord it is no longer the intention of the prophet to remove the king to a change of mind.[1] With this ruler Israel entered upon a way at the end of the conduit of the upper pool, in the way of the fuller's field, which terminated in the judgment hall of Pilate and on Golgotha. The declaration: "I will not ask nor tempt the Lord," receives its most frightful echo in the cry: "We have no king but Caesar." [2]

In these words the Jews pronounced their own condemnation as Achaz did long before in those other words. Therefore, from this time on, the prophet proclaims so often the judgment and, as a sign, gives to his son, born thereafter, the name "hastily" — "prey" — "quickly" — "robbery." St. Paul, who realizes the fulfilment, declares: "Isaias cries out concerning Israel: If the number of the children of Israel be as the sand of the sea, a remnant shall be saved," and "unless the Lord of Sabaoth had left us a seed, we had been made as Sodom, and we had been like unto Gomorrha." [3]

The Chronicles judge of Achaz's beginning that "it availed him nothing." [4] The dependence upon Assyria, and upon Babylon which followed that power, had as a result the ruin of the realm and of the city, after Jeremias had protested in vain against a covenant with Egypt. Neither events

[1] Herewith the objection falls: "It was, above all, question of giving the unbelieving Achaz a sign which was soon to be fulfilled and was, as it were, appointed to him. How could this have been conceded by the miraculous birth of the Messiah, which was to follow centuries afterwards? How could Achaz have accepted a promise which was to be fulfilled but later, a guarantee of an earlier result?" (Thus reasons Gesenius on this passage. Before him Abarbanel and Isenkiel.)

[2] John 19, 15. Isaias 6, 9 sq. is therefore quoted by the Lord, at a time when the Lord is about to begin to turn away from Israel and, therefore, no longer explains to it the parables as a sign that they hear and do not understand. Thus in Math. 13, 13. 14. 15 (*και ἀναπληροῦται αὐτοις ἡ προφητεια Ἡσαιου*). Compare also John 12, 36-41.

[3] Rom. 9, 27, 29 in reference to Isaias 10, 22; 1, 9.

[4] Hereby the other objection of Abarb. Isenk. and Gesen. is refuted. For such a pompous announcement of the Messiah the description following, in v. 17, of the misfortune does not harmonise in the least, since with Him the misfortune of the nation is to cease and the victory over all enemies is to begin."

[5] Chron. 28, 21.

nor prophet — not even the Baptist nor Jesus Himself — have effected, with all their lamentations and working of miracles, a change in the sentiments of the people as a whole, so that, in a decisive hour, it would have believed in its Messiah. Whilst thus, on the one hand, the saying of the prophet: "If you believe not, you shall cease to be" was verified, there was accomplished, on the other hand, among the people a beginning of their special preparation for the time of the Redeemer.

With the announcement of the judgment there is also connected the promise that a small remnant shall be the seed of a new people of the Lord, and that, as the Apostle of the Gentiles teaches[1]: "by their (the Jews) offense salvation is come to the Gentiles." Whereas the Lord says to Israel[2]: "I have stretched forth my hand all the day to an unbelieving people, who walk in a way that is not good, after their own thoughts," to the pagans He says: "I was found by them that did not seek me: I appeared openly to them that asked not after me"; and to those: "Thou hast cast off thy people, the house of Jacob," but to these: "and many people shall go and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob and he will teach us his ways, and we will walk in his paths; for its law shall come forth from Sion, and the word of the Lord from Jerusalem."[3]

Therefore, with a faith in the divine government of the world and in the divine ordaining of salvation, it will surely not be considered a matter of accidence that, at this same time — Achaz was king from 741–726 — there should begin, with the foundation of Rome, a special preparation of the pagan world for the kingdom of God. The importance of this city and its extent of power in behalf of the Gospel cannot be ignored since the days of the apostle Paul.[4] And precisely since the exile, which was a divine visitation upon Israel and Juda, are the dispensations of grace increased among the pagans. Ezechiel and Daniel are engaged among them. The dispersion of the Jews, the origin of the Septuagint, and the increase of proselytes prepared "the nations" for the Gospel.

[1] Rom. 11, 11. [2] Isaias, 65, 2; Rom. 10, 20. [3] Isaias, 2.

[4] Compare my explanation of the Letter to the Romans, Muenster, 1891, p. I sqq. and my introduction to the N. T., 1895, p. I.

There is question, therefore, of a decisive period in the actual development of the whole history of salvation. But it is thereby also fully and completely established why Achaz is offered such a great miracle. The consequence follows, furthermore, that the "sign" which the Lord announced through the prophet Isaias must be conceived as one pertaining to and significant for all times.

Every conflict between truth and error turns finally upon Christ and His birth of the Virgin Mary. Herein the Fathers see a sure proof of the divinity of Christ.[1]

This importance, manifested of the time in which the "sign" was given, finds a confirmation in a certain analogy with the first turn of the divine plan of salvation that took place in Paradise. The first human couple had sinned and thereby lost Paradise; Israel broke the Covenant through Achaz and forfeited its right as a people to the Covenant: in Paradise, to innocence, punishment and atonement succeed; here, instead of an entry of the Messianic kingdom of peace between God and the people a judgment upon Israel and upon the nations follows. But, as God had connected in Paradise the promise of a Redeemer with the doom of punishment, so does He also here combine with the declaration to Achaz the promise of the Emmanuel.[2] Therefore, the question at once arises: Is the address directed to Achaz and to the house of David, at the same time also an announcement of punishment? The comparison established places every affirmative answer. In the Proto-Gospel appears the *"woman"* and she alone; in the address of Isaias: the *Virgin-Mother* and she alone.

These relations manifest that God resumed, through the mouth of the prophet, the revelation which was made in Paradise and closely adhered to ever since in the history of Israel, and that He continues and emphasizes it more clearly.

The prophet Isaias continues (vv. 13–16): *"Hear ye*

[1] See below, p. 37 and note 1. Compare Lehner, Die Marienverehrung id. e. Jahrhunderten, 1881, p. 120–143.

[2] Filion, Emain d'Ezechiel, Paris et Lyon 1884; la prophétie de la vierge mère et d'Emmanuel. p. 18 sq. remarks: La situation n'est pas sans analogie avec celle d'Adam et d'Eve au paradis terrestre immédiatement après la chute. Les hommes se dérobent, mais Dieu prend l'initiative, et, tout en châtiant les coupables, il daigne leur promettre de grandes choses dans l'avenir. Propter hoc dabit Dominus ipse vobis signum.

therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord Himself shall give you a sign. Behold, a virgin shall conceive, and bear a son; and his name shall be called Emmanuel.' He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.[2] For before the child knows to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings."

These verses are some of the most discussed in Holy Scripture.[3]

About the interpretation of the Church there can be no doubt. She makes use of the Septuagint, and declares the Vulgate authentic, in which, by the translation of παρθένος, virgo concipiet—pariet, the virginity of the Mother is expressed; in this sense she makes reference to the dogmatic definitions (I., 21), of the council of Ephesus;[1] she places into the missal and the breviary these words in praise of the virginal Mother of God; she censured the contradictory interpretation of Isenbiel (in 1779) as false, erroneous, and contrary to hereditual propositions.[2] In this matter the Church is in harmony with the Syrian translation

הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן וְקָרָאת שְׁמוֹ עִמָּנוּאֵל

[1] In this translation I am following that of Pesch and of the Vulgate, which conceive the ʾ of הָרָה as consonant. Compare Bredenkamp, die Immanuel-Weissagung in Luthardt's Zeitschrift 1885, p. 25 sq.—on the authority of Giesebrecht, the Hebrew preposition Lamed, Hallo, 1876 p. 21 sqq.

[2] Isaiah, l. c. p. 60–64 enumerates authorities on this subject. To this must be added the commentaries on Isaias; compare, furthermore, Drach, Harmonie . . . t. II. p. 379–381; Bergier, die evangelic. 1853, lib. III. chap. 1; Reusch and Knabenbauer, comment. in Isaiam prophet. I Paris, 1887, p. 165 sqq., who quotes especially the medieval and more ancient interpretations of recent times; G. K. Mayr, Messiasstellen (Brixen, New ed.) Vienna, 1865, p. 31 sqq.; Pairdi, l'Emmanuelle e la Madre Vergine sec. Isaia. (Periodical, La Scienza e la fede, 1858, IV.). In Rohling, das Schem. Sprachbuch, 1873, p. 398 sqq. A. Kurz, Marcologie, 1881, p. 180 sqq. 211 sqq. Faivre, La proph. de la Vierge Mere et d'Emmanuel. Controverse, Lyon, 1882, Nr. 37–44. Gaßano, La vergine delle vergini, Palermo, 1882, p. 330 sq. Fillion, l. c. p. 1–69. Corby, Spicilegium dogmatico-biblicum, Gandavii, 1884. I. p. 294–421. H. Schultz, alttest. Theologie, 1878, p. 731 sqq. Bredenkamp, Vaticinium quod de Immanuele edidit Isaias (VII. 1–IX. 6) explicatum, 1880, and the Immanuel-Weissagung in Luthardt's Zeitschrift, f. kirchl. Wissenschaft, etc., Leibzig, 1883, p. 621–652. Giesebrecht, die Immanuelweissag. Stud. u. Krit., 1887. Kamphausen, Immanuel, Revue bibl. 1893, p. 481 sqq.

[1] Can. I. Θεὸν ἕνα κατὰ ἀλήθειαν τὸν Ἐμμανουήλ, καὶ διὰ τοῦτο θεοτόκον τὴν ἁγίαν παρθένον.

[2] Compare Reinke, l. c. p. 7.

— which selected the unambiguous "bethulho" — and with the unanimous interpretation of the Fathers. The latter often speak of the words of Isaias, because they assumed the task of defending the conception of the Church against Judaic polemics. Thus did Justin, Irenaeus, Cyrill of Jerusalem, Origen, Cyrill of Alexandria, Basil, Athanasius, Gregory of Naz., Epiphanius, Eusebius, Chrysostom, Theodoret, Theodotus Ancyranus, Procopius of Gaza, John Damascene among the Greeks; St. Ephraim the Syrian; and among the Latin: Tertullian, the Constitutiones Apostolorum, Lactantius, and SS. Cyprian, Ambrose, Jerome, Augustin, Leo I, and Gregory I.

These refer to the word עַלְמָה, which the LXX translate by παρθένος and which signifies "virgin" in the more limited sense[1]; they emphasize that it is said: "a virgin shall conceive — and bear a son," i. e. they refer to the article and the word "behold," which, they claim, point in prophetic vision to Mary[2]; they emphasize the context, which, they claim, demands a miracle; this cannot be predicated of a mere natural birth.[3] The fulfilment of the "sign" the Fathers

[1] Origen referring to the LXX (παρθένοι) cants. Col. I. 34. Cyrill of Jerus. Kat. XII. 21 referring to Deut. 22, Origen., III Kings, 1, 4, according to which σπουσ signifies a virgin untouched. Compare the commentary attributed to Basil, on Isai. 1, 1 c. c. Euseb. of Caes. Demonstr. evang VII, 1. 1. Jerome, ep. 84 (vers. Jovin.) and on Isai. 7, 14: Per virginem autem, quidquid absconditi a me, in Hebraeo scriptum est עלמה. Non solum puella vel virgo, sed cum ἀκτάστῳ virgo absconditi dicitur arcani, quae nunquam viverum patuerit aspectibus, sed magna parentium diligentia custodita sit.

[2] Justinus Martyr., Apol. I. 33: καὶ πάλιν ἐν αὐτοῖλέγει διὰ παρθένου μὲν τεχθήσεσθαι διὰ τὸ δύνασθαι τὸν θεὸν κατὰ βούλησιν ἀνθρώπους ποιεῖν. Justin now quotes Isai. 7, 14 and turns against the Jews, who claim to see the birth of Ezechias announced. Cyrill Alex. serm. II, 7, 14, Theodoret, ad mand. 1 and 2, 5. Ambros., ad Siric. ep. 7; August., de cons. evang. I, 26; Leo I, serm. 23 and 28.

[3] Chrys. l. h. l.

Irenaeus, ad. haeres. III. 21, 5. 6. "Ipse Dominus dabit signum; id quod erat inopinatum generationis ejus significavit, quod nec factum esset aliter, nisi Deus Dominus omnium Deus ipse dedisset signum in domo David. Quid enim magnum, aut quod signum fieret in eo, quod adolescentula conciperu ex viro perpessa, quod evenit omnibus, quae parient mulieribus? Sed quoniam inopinata nobis hominibus incipere fuit, Deo adjuvante, inopinatus et partus Virginis fiebat. Deo dante signum hoc, sed non homine operante illud. Origen., l. c. The commentary ascribed to Basil l. h. l. Chrys.: Cat. c. VIII, 1. 2. Chrys., l. c. Theodoret, l. h. l. Theophyl., in Math. 1, 22. 23. Tertull., adv. Jud. 9. Signum autem a Deo, nisi novitas aliqua monstrosa fuisset, signum ergo nobis gestis virgo mater nostro creditur. cfr. adv. Marc. III, 13.

see in the miraculous birth of Jesus by the Virgin Mary, and they use this as a proof of the divinity of the child;[1] they explain that the forming person in the case of this child is not man, but God Himself, and they partly refer the expression "He shall eat butter and honey" to the humanity of Emmanuel.[2] Though the Fathers emphasize the one or other significant point more or less unanimously, still they are united in this that the words of the Evangelist of the Old Testament constitute a proof for the declaration: "born of Mary, the Virgin."[3] The testimony of ancient Christian art should not be omitted: "Isaias, prophesying the birth of Emmanuel by the Virgin" is represented on a golden goblet.[4]

This unanimous conception of the Fathers was and is the way that Catholic interpretation has followed and maintained. St. Thomas Aquinas, who follows St. Jerome, also insists that the "sign" need no longer be a sign for Achaz, because it is said: "hear O house of David, and not hear O Achaz."[5]

Interpretations in favor of the virginity of the Mother of God are found in the commentaries on Isaias; the word of the prophet is adduced in proof of it in dogmatic theology.

[1] Justinus, I. c. 31; dial. c. Tryph. 43. 68. 84. Irenaeus, adv. haer. III, 21, 4. 6; sec 33, 11. Οὐ γὰρ ἐκ τῆς σαρκὸς Ἰωσὴφ κεφάτωσεν, τῷ ὄντι τοῦ Λόγου τοῦ θεοῦ ὄντος τὸ κατὰ φύσιν. Origenes, cntr. Cels. I, 35; Cyrill. of Jerus., Kat. XII, 21. 22. Athanas., ep. ad Adelph. 5; ad Serap. 8 (in the first writing this passage is used against the Arians, in the letter against the Macedonians). Euseb. of Caes., in Isa. 7, 14. Ephraem, i. h. l. (bethulh); Greg. of Nyss., serm. 35:

ἐκ γυναικὸς μὲν
ἀλλὰ καὶ παρθένου,
ἀνάγκη ἐστεῖδον
ἀλλὰ καὶ ἀνάγκη ἐκεῖθεν.

Epiphan., adv. haers. LIV. 3; Ancoratus 32; Cyrill. Alex., l. c. Cyprian, testimoniorum II. 6. Ambros., de inst. virg. et s. Mar. virginit. perpetua ad Euseb. 5, 33; Leo I., serm. 22. Gregor I., in ps. poenit. 27 (in V. ps.).

[2] Irenaeus, l. c. IV. 33, 11; Chrys. l. c. Ephraem, l. c. Hieron. i. h. l. Theodoret i. h. l.

[3] Consult also besides those already mentioned: Const. Apost., V, 16, II, 55; Lactantius, div. instit. IV, 12. Epiphan., adv. haeres. XXX, 20, 30; LXXIX, 6. Tertull., de Carne Christi 17.

[4] Lehner, l. c. p. 330, referring to Garucci T. 171, 3.

[5] On Isai. 7, 14, compare Cat. in Matth. 1, 18, where also the Dialogus contra Judaeos of the Spaniard Petrus Alphonsus is mentioned.

Therefore does the "recent attempt on the prophecy of Emmanuel" by Isenbiehl, of 1778, offend against Christian sentiment; in this attempt the objections of Jews are partly repeated which had already been refuted by the Fathers, and others were taken up which were advanced by later rabbis. It is, therefore, to be presumed, from the very outset, that the rationalistic exegesis would get in hand with these, because otherwise an incontestable genuine prophecy would be presented. To register and to refute each and every one of the objections advanced is not necessary; for this is already done partly by themselves, and partly the occasion has offered itself and will appear again to show, in particular, how they proceed from entirely incorrect conceptions of the prophet.[1]

On the contrary, the orthodox Protestant interpretation essentially maintains the traditional reference to the virginal Mother of God.[2] It unites, however, partly with the indirect or typical-Messianic conception — also advocated by the more recent Catholic writers — which refers the prophecy directly to a child of the days of Isaias — specifically to Maher-Schalal,

[1] In Justin and Jerome (see above) the assumption of a Jew is mentioned that Emmanuel is Ezechias. Thus also de Lagarde, Goett. Gel. Anz. 1887 N. 15 p. 584, note to Ps 46 (novae psalterii graeci editionis specimen. 1887). But, since this will not hold water, on account of the prophetess, therefore it must be — according to Kimchi and Abarbanel — another son of Achaz; — or a child of the prophet Isaias — thus Ahenaeus, Jarchi, Pineda, Cornelius a Lapide, Hitzig, Maurer, Knobel — and therefore the 7272, the wife or the betrothed of the prophet. In reference hereto even Ewald remarks: (die Propheten des A.B. 2 ed. I. p. 344): "nothing more preposterous can be imagined, than that the prophet is supposed to have pointed by 'virgin' to the wife of the king or, rather, to his own." The same may also be said of H. Schultz, l. c. p. 735: "the prophet directs the attention of the people to a young woman of the present time," and p. 737: to his "own wife," so that Immanuel might be the younger brother of Shearjaschub, and the older brother of Maher-schal-hasch-baz." But Ewald's own opinion, that there is question of a child soon to be born, which is to possess marvelous signs, is purely arbitrary. The same is to be said of Cheyne, in his introduction to the Book of Isaiays (German by Buchner, Giessen), 1897, p. 33 sq.: It (the sign) consists solely in the name, which mothers still give their new-born children long before the event, through a sort of a mental impulse from above." Concerning the Jewish rabbis consult Drach, l. c. I. II. p. 111 sqq., 206 sqq. Also Reinke, Fillion, l. c. and Corluy l. c. I. p. 409 sq.

[2] Compare especially Hengstenberg, Christologie des A. T. Bd. 2, p. 51 sq.; the commentaries of Olshausen, Bibl. Comm. a. d. Schr. d. N. T. I. p. 56 sqq.; Bredenkamp, l. c. and others.

but only inasmuch as he is merely a type of the Emmanuel.[1] This typical-Messianic interpretation is especially based on vv. 15 and 16, and, therefore, will yield later, through the explanation of these, to the superfluousness of the others; still, it points to the main difficulty which is connected with the traditional interpretation.

A preliminary, brief exposition of the words of v. 14 will not be in vain.

The great prophecy opens with one word (לכן) which may signify "therefore," "since," but also "nevertheless," "yet." If one wishes to translate it by "nevertheless," then, in contrast, one would be obliged to say: "I will not tempt the Lord," and "the Lord Himself will give a sign"; thus the sense would be: Achaz really wished no sign, nevertheless, the Lord will give him one. In this case, however, no connection would exist between the immediately preceding: "Is it a small thing for you . . ." (v. 13) and v. 14; and yet v. 13 forms a continuous speech with this verse. Therefore, I agree with the LXX (διὰ τοῦτο), with the Vulgate (propter hoc), with the Syriac (methol hono), and with the Chaldean translation (על) in the sense of "therefore," "for this reason." According to this meaning, the following would be the sense: Hear, O house of Israel, is it a small thing for you, to tire men, i.e., to exhaust their patience and long-suffering, that *you also must exhaust the patience and the long-suffering of my God?*[2] Therefore, the Lord Himself gives you a sign, which, being a consequence of an abuse of divine patience, contains a threat of punishment for the house of David. We have once more this request for a sign.[3] Still it announces also — corresponding with the context of vv.

[1] Calmet, dissert. sens. litter. et figuratus; Bossuet, Explication de la prophétie d'Isaie VII, 14. Tirinus, Gratz, kritischer Comment. zu Matth. 1821; Dieringer, System der göttlichen Thaten des Christent. 1841. Le Hir, Etudes bibliques I. p. 78 and les trois grands Prophètes p. 66 sq. Scheeg, der Prophet Isaias, 1850. S. 87, who by "Virgin" means "not any specific (probably present) virgin, but the Virgin as a representative of all." Compare his Gesch. d. Israel. Propheten. I. p. 119 sqq.

[2] Jerome i. h. l. quia non solum prophetas perscrpimini et eorum dicta contemnitis, sed et praesentis et futuris Dei dicta contradicitis.

[3] See above p. 30 and p. 34. I cannot agree with the following description: Achaz really rejected the "sign" and made himself unworthy; — but, on account of the promise made to the house of David, this sign will be given by the Lord; —

7–9 which prophesy the downfall of the royal enemies — the reason why these cannot attain their aim: the dethronization of Achaz and the inthronization of the son of Tabeel. As long as Juda possesses a kingdom it shall be connected with the house of David, which, for the sake of the Messiah, must continue to exist until He shall have come. Then, however, the time will have arrived of the fulfilment of the threat: "If you will not believe, you shall not continue."

And, even though the people, as a whole, shall be rejected, there will still remain thereof a holy remnant, a "stump," after the turpentine tree is fallen, from which the new kingdom, the tree of the Church of Christ, shall sprout forth. Therefore, the "sign" which the prophet offers, contains a consoling and a victorious significance for the little faithful flock. With the prophet it places therein its unshakable hope, based upon the significance of the name of the child, which is to become a fact and a truth. Since, in the Old Testament, names often contained a lesson, this may be expected the more in the name which is here given to the Messiah. That the "God — with us (עִמָּנוּ אֵל) is the Messiah, from this Isaias removes all doubt. In the next chapter he describes the influx of the enemies of Israel. "And shall pass through Juda, overflowing; and going over, shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel. Gather yourselves together, O ye people, and be overcome: and give ear, all ye lands afar off: strengthen yourselves, and be overcome; gird yourselves and be overcome. Take counsel together, and it shall be defeated; speak a word, and it shall not be done: because God is with us."[1] It is the Emmanuel who will break the power of the Assyrians and who will shatter the power of the world. This Victor is described still more plainly: "For a child is born to us; and a son is given to us; and the government is upon His shoulders: and His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace."[2] He

for the complaint contained in v. 13 is not only made against Achaz, but also against the house of David; not only the former, but also the latter abused the patience of the Lord.

[1] 8, 8–10.

[2] 9, 6, but punctuated by אֵל instead of אֵל.

is called, finally, in the same cycle of speeches "a rod out of the root of Jesse" upon whom "the Spirit of the Lord shall rest," who "shall judge the poor with justice, and shall reprove with equity for the meek of the earth," "and with the breath of His lips He shall slay the wicked," He shall establish a kingdom, which shall possess within itself the power and exercise it to give the world a most perfect peace,—who "standeth for an ensign for the people," "him the Gentiles shall beseech, and His sepulchre shall be glorious." [1]

Jerome and Eusebius see the significance of the name Emmanuel in the presence of the Redeemer with Israel in its power, by which He shall save it from the hands of its enemies.[2] Such is the concept within the frame of the Old Covenant, which knew nothing of the other *presence of God in the Incarnation*. To this, however, Irenaeus, Tertullian, Basil, Chrysostom, and Theodoret refer the name "God-with-us."[3] And from the standpoint of the New Testament the significance of this name is given by the evangelist John (1, 14) in *"the Word was made flesh and dwelled amongst us"*. We will add the Prologue composed by St. Paul, that He dwells in us and lives in us by His grace: *"Christ liveth in me."*[4]

In the explanation of the much disputed word A-lmah (עלמה) its derivation was primarily sought for, as a rule. St. Jerome (who is followed by many even to the present day[5]) derives it from עלם, i.e., "to veil"; the meaning, therefore, would be "one concealed," according to the custom of keeping virgins in concealment. But to this he neither the form (which in that case ought to be עלמת or עלמית) nor the word עלם, "youth," which is traced to the same root. It may be left undecided whether it is to be derived from עלם = become manly, strong, powerful;

[1] c. 11, 1–10.

[2] Hieronym. i. h. l. Ergo late puer, qui nascetur ex virgine, a domus David, nunc a te appellatur Emmanuel, id est, nobiscum Deus, quia rebus ipsis probatis a duobus inimicis regibus liberata, deum te habere praesentem. et qui postea vocabitur Jesus, id est Salvator, ex quod universum hominum genus salvaturus est, nunc a te Emmanuela appellatur vocabulo.

[3] Theodoret. i. h. l. Διὰ τοῦτο δὲ τὸ ὄνομα τοῦ μετ' ἐμῶν θεὸν τὸν ἐπωδυνόμενόν φησιν θεὸν, τὸν τῆς ἀνθρωπίνης φύσεως ἀνάπλεων θεὸν, τὸν ἐνοῦντα ταύτῃ θεὸν, τὸν τοῦ θεοῦ μορφήν, καὶ τὸν τοῦ δούλου μορφὴν ἐν ἑνὶ νοῦ γραμματίσαντα. [4] Gal. 2, 20.

[5] Compare Driech, l. c. II. p. 132 seq. Filius, l. c. p. 63 seq. Corluy, l. c. I. p. 401.

or from עול [עיל] = to swell, to be strong,[1] for in either case the meaning would be: the "matured," wherein, of course, it would be naturally supposed that it referred to a virgin, even though, strictly speaking, this were not the case.[2]

A custom of speech is more conclusive for the real meaning. In all passages of Holy Scripture, wherever the word is found, there is question of a virgin.

Thus in Genesis, 24, 43, Rebekka is called A-lmah, of whom it is written in v. 16: an exceedingly comely maid, and a most beautiful virgin (בתולה) not known to man. In Exodus, 2, 8, the sister of Moses, still a maid at the home of her mother, receives this name. If it is said in Psalm 68 (67), 26: ". . . singers, in the midst of young damsels (virgins) playing on timbrels (עלמות), then that translation is justified by Jeremias 31, 3 and Judges 11, 34, from which passages it follows that those who played the timbrels were, as a rule, virgins. In the Canticle of Canticles (7, 3; 6, 8) the doubt about the meaning of עלמות is removed by the antitheses to "queens" and "concubines"; therefore, virgins must be meant in the first instance. In Ps. 46, 1 and 1 Chron. 15, 20 it is most probable that עלמות is intended to express: to sing according to the custom of virgins.

More difficult, however, is the question in Proverbs 30, 18[19]: "Three things are hard to me; and the fourth I am utterly ignorant of: The way of an eagle in the air, the way of a serpent on a rock, the way of a ship in the midst of the sea, and the way of a man (in youth) with A-lmah. Such is also the way of the adulterous woman, who eateth and wipeth her mouth, and saith: I have done no evil."

It must be admitted, first, that nothing is in the way of admitting that A-lmah, in opposition to the "adulterous woman" in the following verse, means a virgin, who, however, after man had found "the way" to her — presuming that "way" means such — of course ceases to be a virgin. And granted, even, that she would here be still called A-lmah,

[1] עלם would, in that case, be a formation with the affirmativ ם, as in צלם: shaddow from צלה = to await: hope, etc. Compare Reinke I. c. p. 120.

[2] H. Schultz, l. c. p. 732 note 3, admits that "presumption requires always, if the contrary be not proven, that one unmarried be meant. (Compare above p. 37, note 1.)

though in fact she already ceased to be such, in the eyes of the people she still would be regarded as such. The supposition would be that in the eyes of the people the marks of sin are not traceable (as such is not the case with the adulterous woman), and that, therefore, such might be regarded afterwards as well as before an A-lmah. This would be "a hard thing" to understand.[1]

But, since the "way" may also be used in a metaphorical sense, therefore, Corluy explains it of the manner of action: "Non intelligo, inquit Sapiens, qua ratione aquila, avis tanta, possit in coelo tam alte et tam recte itinere volare; qua ratione coluber, animal adeo glabrum et pedibus carens, possit se pro libitu movere super petram; qua ratione, quibus occultis artibus, vir libidine aestuans pervenire conetur ad virginem illibatam et pudicissimam. Talis est enim agendi ratio plena dolo et variis artibus occultis, qua mulier adultera, postquam adulterii voluptati indulsit, audacter dicat: Nihil mali feci."[2]

It would be simple if, with the LXX, the Syrian and the Vulgate, we would read "youth"; still the parallelism of the members recommends the masoretic (also the Chaldean and the Symmachus versions) text. I am of the opinion that Corluy is right when he seeks the mysterious in the relation of the eagle to the height of heaven, of the serpent to the rocks, or of the ship to the sea. Still, I do not find any special reason to think that in man there should exist a desire to seduce precisely a virgin. It appears to me most probable that A-lmah means an adult virgin, but, as a gender — and precisely in its youth, and also in opposition to man — so that the sense would be: the fourth hard thing to understand is the relation of man to the female — youthful — gender. However, it was far from the Wise man to say that A-lmah was one who had been violated. Just so (בְּתוּלָה), that is, inconceivable is to Solomon the way of the adulteress:

[1] See Reinke, l. c. p. 126. Since it follows from v. 20 that the incomprehensible in the four ways is the incapability of being traced, and this is in relation to the ways, therefore Rohling's explanation (in The proverbs of Solomon, 1879, on the text) is irrelevant, inasmuch as it is made to mean that the fornicatio with a (hitherto) virgin is as little traceable to the sinning man, and, therefore, punishable as if a married woman herself had been unfaithful.

[2] l. c. I. p. 399 sq.

every sin leads to a new sin; there is something mysterious about the way of malice, which is called, even by Paul, a "mystery."[1]

Hence, in the entire investigation of the meaning of the word A-lmah, it is an ascertained result that it is used in Holy Scripture only of persons who are virgins, and, as a rule, who are still young, in contradistinction to Bethula, which is the common expression, irregardless of age, for a virgin.

The Greek, Syrian, and the Vulgate translations advocate especially in our Isaianic passage the meaning of "virgin," and, at least not opposed to it, are the Chaldean translator,[2] Aquilas, Symmachus, and Theodotion.[3]

The mother gives the name to the child.[4] Though this circumstance does not exclude a father,[5] yet it is not to be overlooked in Isaiah, since therein (8, 3) the father gives the name, and there is never mention made by him of a human father of Emmanuel.

But, still more important is the fact that, according to the explained connection, the "sign" must be *a miracle*. Such is offered to Achaz; but the same word is used by the prophet for the "sign" which the Lord will give. Therefore, it must be a miracle even though it is not to effect a change in the mind of Achaz, and therefore may belong to the distant future. It is in keeping with the importance of the period of the time of the entire history of salvation, that a far greater sign be granted than that which the king might have asked for.

Since, as has already been remarked, Emmanuel is the Messiah, therefore, the "sign" which the prophet sees ("Behold") is the *Virginal Mother of God: the Virgin who conceives, the Virgin who brings forth, or: the Virgin before and in the birth.*

This "*sign*" does justice to all the proposed requirements: it is a miracle which surpasses all others, and is infinitely greater than the miraculous conception of Sara and of Anna, the mother of Samuel; it is the miracle around which all

[1] II Thessal. 2, 7. [2] κυριος. [3] νεανις.

[4] יקרא = יקרה. III. pers. sing. fem. See Gesen. § 74, note 1.

[5] See, f.i., Gen. 4, 1. 25; 9, 37 and other passages where the mother imposes the name.

history revolves, and therefore corresponds to the importance of the period — the beginning of the vocation of the pagan world and of the rejection of Israel as the people of the Covenant. But, it is likewise a "sign," and such indeed for the faithful and the saintly portion of Israel, which hears from the lips of the authenticated prophet in the days of Achaz, that, for the sake of the Messiah, born of a virgin, the work of the "enemies" of God shall not be successful, that, for the sake of Emmanuel, the two wretched kings are merely to be compared to smoking stumps of trees.

Still — this question arises: did not a general pointing out of the Messiah suffice for this? Why precisely here, and amidst such circumstances, should a Virgin-Mother be pointed at? This leads to the questions which are suggested by the connecting circumstances. How does this "sign," given by the Lord, contain a threatening aspect for Achaz who was hardened by infidelity? and: what relation is there between this "sign" and the calling of the pagans connected therewith? or: between this "sign" and the universality of the Church?

Achaz had exhausted the patience of the Lord; therefore does God also give him the "sign" of the Virgin-Mother. The antithesis to the "Virgin," who shall conceive and bring forth, is the motherhood — suscepto semine — by means of a man. After Achaz had first rejected the offer of the Lord, God rejects him and God Himself gives the "sign" which consists herein that He Himself shall directly do that which is otherwise done by the father. "A virgin shall conceive and bring forth, hereby the natural paternity is clearly excluded from the conception and the birth, and every participation of an earthly power of generation, and especially the house of David may never again flatter itself by claiming the honor of having occasioned the entrance of the "Son of the Virgin" into life in any manner, or by means of any direct physical co-operation."[1] The people of the Cove-

[1] Grimm, Geschichte der Kindheit Jesu, 1876, p. 234. See Bredenkamp, Zeitschrift f. kirchl. Wissenschaft, etc. v. Luthardt, p. 622: The context demands imperatively a sign of judgment against the unfaithful king and his house. "That heavy and dreadful judgments must precede the salvation by Emmanuel" does not follow from the emphasized significance of the sign alone, nor does it reveal it as such, though this is to be expected.

nant of the Old Testament was formed by a descendency in the flesh. It was considered a great honor to be regarded a "son of Abraham." The birth by a "Virgin," is a "*sign*" that that constitutive bond, which hitherto had set apart the children of Jacob as the chosen people of God, is now rejected. Hereby, precisely, it lost the basis of its distinction and glory and thus received a punishment for its infidelity. The dispersion among the nations is the exterior expression thereof.

But it is not hereby asserted that the Lord would not have excluded man of the house of David if Achaz had believed, since — as is well known — the Saviour was to be the child of a virgin; though this birth of Emmanuel would not have had the described character of a judgment which is now attached to the same.

In His miraculous conception and birth by a virgin the Messiah is already the "sign" of grace and "the sign" of judgment,[1] a guarantee of the truth of the words: "If you will not believe, you shall not continue." The Lord's answer becomes through this "sign" a revocation of the Covenant which the house of David had broken. "Sanctify the Lord of hosts Himself: and let Him be your fear, and let Him be your dread. And He shall be a sanctification to you"; this was not done, therefore Isaias continues[2]: "but for a stone of stumbling, and for a rock of offence to the two houses of Israel, for a snare and a ruin to the inhabitants of Jerusalem. And very many of them shall stumble and fall, and shall be broken in pieces and shall be snared and taken." Therefore does the aged Simeon say to the Virgin-Mother: "Behold, this child is set for the ruin and for the resurrection of many in Israel, and for a sign which shall be contradicted."[3] In view of the future development of the fate of Israel, for which the infidelity of Achaz gave occasion, St. Paul writes: "Behold, I lay in Sion a stumbling-stone and a rock of scandal: and whosoever believeth

[1] See Vitringa (in Reinke, l. c. p. 70): "It is no less certain that Jesus Christ was given and born both as a sign of anger and of grace to mortals; but particularly the latter; the first *sensu reduplicativo* which, however, though said in other passages, does not occur here and is not considered." But why is this not here? [2] 8, 13–15. [3] Luke 2, 34.

in Him, shall not be confounded."[1] "To you, therefore, that believe," — thus continues St. Peter[2] — "honor; but to them that believe not, the stone which the builders rejected, the same is made the head of the corner and a stone of stumbling, and a rock of scandal to them, who stumble at the word, neither do believe, whereunto also they are set."

The Mother of God, as a Virgin, is the means which the Lord uses to give His blessing or to inflict upon stiff-necked infidelity a judgment; she is the means by which original sin is overcome, because its inheritance is connected with the propagation by man. In the very moment, therefore, wherein sin is to attain its victory through Achaz, by endeavoring to frustrate the design of God, by seducing the chosen people to reject the Saviour; in short: in the moment when the dominion of the serpent threatens to become universal, then divine revelation points out "THE WOMAN" again, the "Virgin," who is to conceive and bring forth without the co-operation of man,[3] whose Child, therefore, according to human nature also — considered in itself — could not be brought under the subjection of original sin[4]; then it is that the Virgin-Mother appears, through whose Son the head of the serpent is to be crushed.

Though we shall meet this truth later on, still we ought not to overlook it here entirely, for it leads us to the fact that the Mother of the Saviour is a Virgin. But it also directs us to the following consideration that the Mother-Virgin is, at the same time, a "sign" of selection, of the vocation of the pagans. The bond which bound the Old Covenant was a natural descent from Abraham. The moment the "sign" is fulfilled in the world, that bond ceases and a new covenant enters, in which the bond of unification is the direct divinely accomplished childhood by means of a Virgin; in place of the

[1] Rom. 9, 33. Compare also Isaias 28, 16: "Behold I will lay a stone in the foundations of Sion, a tried stone, a cornerstone, a precious stone, founded in the foundations."

[2] 1 Pet. 2, 7. 8.

[3] In order to point precisely to the feminine gender in antithesis to the masculine, I believe Isaias chose the word עלמה in place of the common expression for virgin: בתולה.

[4] See above p. 26.

natural procreation from Abraham the creative interposition of God or filiation through grace obtains. This is not limited to one people; through it all men may become members of the Covenant. "Behold, I will create all things anew."[1] According to the interpretation of St. Paul, that which is typically represented by the motherhood of Sara is fulfilled by a direct, and, in a certain sense, by a creative interposition of God. The Apostle writes in reference to our prophet: "Rejoice, thou barren, that bearest not: break forth and cry out, thou that travailest not: for many are the children of the desolate, more than of her that hath a husband."[2]

The prophet speaks to the "house of David"; he, therefore, directs his view over the entire future history thereof, from his time to the entrance of "the rod of Isaia." Precisely this circumstance, that at first (v. 13) the word of the Lord is directed to Achaz and then (v. 13) to the "house of David," is evidence that this last expression does not refer to Achaz alone, but also to his house and as long as it shall exist as such. But this it must until the fulness of time. Therefore, also, does the introductory address of the seer encompass the whole time from Achaz to Christ, and it intends to convey the meaning that the "sign" which the Lord shall give, will retain its meaning for centuries to come.[3] And since he sees it ("Behold") and therefore sees it as present, it must be such that it may be seen, in some manner, during the entire period down to the Messiah, as ever present. The prophet does this really himself, since he views the "sign"—in the continuation of his address—as present in his time, for he says:

V. 15: "He shall eat butter and honey, that he may know to refuse the evil, and to choose the good."

V. 16: "For before this child know to refuse the evil, and

[1] Jerem., 31, 21, comprises all that Isaias often expresses: the dominion of grace or of the Messiah is a new creation.

[2] Gal. 4, 27, seqq. and Isaias 54, 1 seqq. Compare also my explanations of the books of the N. T. I. vol. p. 321, seqq. on Gal. 1. c.

[3] Hereby another objection is solved, aye, it is turned into the very opposite—which Iersbeld raises in l. c., p. 71. This basis of consolation is applicable to all other circumstances as well as the present and might have been applied by any prophet of all times, whenever danger appeared to threaten the Jewish State. It would have retained all its strength for 140 years later and might have been addressed to Sedekias, when Nabuchodonosor besieged Jerusalem.

to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings."[1]

The obvious sense of these verses is that the boy will have to eat "milk and honey," food of the uncultivated land, because it is devastated by war and the inhabitants can only be nourished by the herds and by bees[2]; but before he shall have attained the years of discretion Israel and Syria shall be abandoned, through the abduction of its inhabitants by the Assyrians. "In the days of Phacee, king of Israel, came Theglathphalasar, king of Assyria, and took Aion, and Abeldomum, Maacha, and Janoe, and Cedes and Asor, and Galaad, and Galilee, and all the land of Nephtali, and carried them captives into Assyria."[3] And: "The king of the Assyrians went up against Damascus, and laid it waste: and he carried away the inhabitants thereof to Cyrene: but Rasin he slew."[4] The object ("in order that") of this visitation, which consists in the devastation of the land, is their conversion to the Lord, to learn to reject evil and to select good.

An interpreter of Isaias of recent date says: "But inasmuch as the prophet announces this 'sign' as an uncertain future occurrence, the event becomes to him one ideally present in the prophetic vision. He sees in spirit that which he announces." "He perceives in the prophetic vision the highly favored Virgin, with her miraculously given Child as present, therefore he may use the Child and his growth also as a measure for determining the imminent future; and since he is to determine the time, therefore there is nothing nearer to the seer in his present inner range of vision than Emmanuel Himself, for his sake"—or, let us rather say—through whom the

[1] With the Massoretic text the Vulgate, the Syrian, the Chaldean, the Aquilian, and the Symmachus texts agree. The LXX, however, has it thus: "He shall eat butter and honey, before he shall know and select evil, he shall select the good. Therefore the boy, before he shall know the good and evil, will not consent to Wickedness in order to select evil; and the land shall be deserted, which you fear, by the two kings." In consequence of this, some Father Cyril of Alex. (on Jolan 48), John Damasc. (de fide orthod. 3, 19), Theodoret (l. h. 1) have recognized herein a proof of the divinity of Emmanuel because He rejects evil before the years of discretion.

[2] The conception that butter and honey are food of superfluity is incorrect. (Schegg.)

[3] II (IV) Kings 15, 29. [4] Ibid. 16, 9.

very salvation of Juda is accomplished. A child actually born may be assumed as a basis for a determination of time, why, therefore, should it not be supposed that the seer, who sees this child in spirit, to whom therefore he is ideally present and in the world, may not use him as a measure of time, since he is at the same time the center of the entire development of history and is especially established as a norm for Juda?[1] In connection herewith, however, we must not suppress the question: What objective basis, beyond the view of the seer, justifies the showing of Emmanuel as present, and also existing at some other time? An entire satisfaction does not seem to be found in the fact that the seer should represent the child merely "as a measure of the time for Juda"; might it not be asked: Is not Emmanuel "the measurer of time" also in some mysterious manner?"[2]

The New Testament, especially St. Paul, teaches that the relation of Christ to His Church is so intimate, that they form, as it were, a union. "I am" says Jesus, "the true vine; . . . Remain in me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine; so neither can you, unless you abide in me. I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing."[3] This intimate community of life is repeatedly stated by the Apostle of the doctrine of grace; the teacher of supernatural life, by St. Paul. He calls the faithful a building (ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν

[1] Knabenbauer, Explanation of the Prophet Isaias, 1881, p. 122, 125. See also, I.i., Fillion, l. c. p. 98: "Maintenant nous ajouterons avec S. Jérôme, et toute difficulté, non l'supprime sans disparu (?) Se futurorum (prophetarum) Vaticinium, ut praesens tempus non desernat. Cela s'applc l'anticipation prophétique . . . les voyants ainsi que les nomme l'Esprit-Saint, s'élèvent audessus des sphères contemporaines et leur regard divinement éclairé embrasse les choses futures comme si elles existaient déjà. La vue de l'avenir se relaint alors pour eux à celle du présent, ils assorient le tout ensemble dans leurs descriptions."

[2] We find an attempt in Hengstenberg, l. c. II, p. 66: "We have here an ideal anticipation of the real incarnation, the justification of which lies in this: that all salvation, which was immured to the people of the Covenant before Christ, had its root in His future birth, and the occasion thereof consisted herein, that the Jewish people had entered into a moment of a great crisis, of its conflict with the powers of the world, which demanded the clothing of a consoling thought, as it were, in flesh and blood, and thus to place it in such manner into the midst of popular life."

[3] John 15, 1. 4. 5.

κυρίῳ); He calls Christ the "head from which (ἐξ οὗ) the whole body is joined together and united."[1] He describes the community of the lives of the just with Christ: "I live, now not I; Christ liveth in me (ζῇ δὲ ἐν ἐμοὶ Χριστός)"; "There is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus (πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ)"[2] especially does he describe them minutely in the Letter to the Romans,[3] where, among other things, he says: "Now if we be dead with Christ, we believe that we shall live also together with Christ. Knowing that Christ rising again from the dead dieth now no more, death shall no more have dominion over him. So do you also reckon yourselves to be . . . alive to God in Christ Jesus our Lord (ζῶντας δὲ τῷ θεῷ ἐν Χριστῷ Ἰησοῦ)." . . . For the wages of sin is death. But the grace of God, everlasting life, in Christ Jesus our Lord (τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν).

Without Christ there is no grace, no supernatural life except in Him. The just of the Old Covenant, therefore, were only justified through and in Christ: or—to speak in the language of the Old Testament—through and in the Messiah, or—to express it in Isaianic words—through and in Emmanuel. Emmanuel lived even in the Old Covenant.

After St. John[4] had reported how the Jews had rejected the Redeemer through their infidelity, and the pagans, however, had sought Him, he introduces the Prophet Isaias's saying: "Who hath believed our report?" and: "Blind the heart of this people, and make their eyes heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them." "This is said by Isaias when he saw His glory and spoke of Him (ταῦτα εἶπεν Ἡσαΐας ὅτι εἶδεν τὴν δόξαν αὐτοῦ καὶ ἐλάλησεν περὶ αὐτοῦ)." According to the context the Evangelist means here the Messiah who had called Isaias and prepared him. John, therefore, teaches that the Logos, who became Man, acted in the Old Testament.[5]

[1] Ephes. 2, 20.
[2] Galat. 3, 28.
[3] Chap. 6, 3 sqq. 8 sqq. 23.
[4] 12, 38 sqq.
[5] 53, 1. 6. 9.

It is, furthermore, evident from the New Testament that this concept of a mutual relation between God and His people — considered as the people of the Covenant — between God and the just could, by no means, have been alien to the spirit of the Old Covenant. From this entirely does the Letter to the Hebrews argue, when the Apostle has the words of the prophet Isaias, concerning the Messiah, to refer to the prophet himself; the words by which the prophet means first himself and his children as the "just," and then the "just" in general: "Behold, I and my children, whom God hath given me."[1]

Thus St. Paul may say of Moses that he "esteemed the reproach of Christ greater than the treasures of the Egyptians."[2] Through such a viewpoint it becomes clear why, in the same writing to the Judaic-Christians, David and Solomon, the types, and Christ, the antitype are interchanged.[3]

But, through Isaias himself the Holy Ghost has given expression in this manner to the inmost relation of the Redeemer and the redeemed. Not only that "the God with us" is the cause of the salvation of Israel from the hands of the enemies, but also the pagans will "come over" to Israel and "worship"[4]; for — thus it is addressed — "only in thee [נָךְ] is God, and there is no God besides thee."[5]

[1] Hebr. 2, 13. Compare my "Erklaerung des N. T." vol V. Letter to the Hebrews, Muenster, 1893, p. 85.

[2] Hebr. 11, 26: μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ. See ibid. p. 305.

[3] Hebr. 1, 5 and Ps. 2, 7; II Sam. 7, 14. sqq.: "And when thy [David's] days shall be fulfilled, and thou shalt sleep with thy fathers, I will raise up thy seed after thee, . . . he shall build a house for my name, and I will establish the throne of his kingdom for ever." The above words follow and then: "And if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men . . ." and again: "And thy house and thy kingdom shall be faithful, and thy kingdom for ever before thy face: and thy throne shall be firm for ever." Compare Letter to the Hebr., p. 85. Besides also, p. 190 sqq. on the same relation of the Messiah as High-Priest to Melchisedech, "the Priest of the Most High."

[4] Isaias 45, 14. In the preceding Cyrus, the "servant" and instrument in the hands of Emmanuel, the saviour of Israel, is spoken of, and in the third person. In these words of v. 14 God addresses Israel in the second person: "Thus saith the Lord: the labor of Egypt, and the merchandise of Ethiopia, and of Sabaim, men of stature shall come over unto thee, and shall be thine" . . . the people mentioned is meant the pagan world (Compare also Ps. 68 (67), 32; 72 (71), 10; Isai. 18, 7; 19, 23), with which its treasures will join the Messianic kingdom — "after thee" [i.e., after Israel, which the prophet still sees in captivity] "they shall

This relation between the Emmanuel and His people is the reason why the prophet sees the "God with us" present and can make Him a rule for measuring his time.

One feature not to be overlooked in the great Isaianic prophecy is this, that the Emmanuel is seen, in the child of whom there is mention made in v. 15 and 16, in Israel and Syria, for these were the lands of devastation wherein, therefore, "butter and honey" are the food, which are mentioned as food for the boy. Herewith the seer already announces that the Messiah, after having been rejected by the house of David, by Juda, makes an impression on the ten-tribe-kingdom of Samaria and on the pagan world.[1] In this the rejection of Juda is again apparent as the threatening character

walk after thee; they shall go bound in manacles: and they shall worship thee, and shall make supplication to thee; only in thee is God [אַךְ בָּךְ אֵל] and there is no God besides thee."

Aaron Schulz, in Zeit und Ort der Entstehung der Bucher des Alten Testaments (4th-sermon), Wuerzb., 1893, p. 24 writes: "Since the Messiah represents with His people one person, so that the vicissitudes of both must be the same. . . ." Scholz expresses the same idea in his "Commentar ueber das Buch Esther mit seinem Zusatzen," Wuerzb., 1892, p. xxxvii, wherein he appeals to St. Thomas, Summa theol. III. qu. 7, a. 13: Ad primum dicendum, quod sicut Damascenus dicit in III lib. (de orthod. fid. XXV) duplicitur dicitur aliquid de Christo: uno modo secundum propriissimum naturalem et hypostaticum; sicut dicitur quod Deus factus est homo, et quod passus est pro nobis; alio modo secundum proprietatem personalem et habitualem, prout subest aliqua dicuntur de ipso in persona nostra, quae ipsi secundum se nullo modo convenirent. Unde et inter septem regulas Tychonii, quas Augustinus ponit (de doct. Christ. III. 31, 44): "primus tractatur de Domino et eius corpore, quod utique subiicit Christi et ecclesiae una persona sustinatur." Et secundum hoc Christus ex persona membrorum suorum loquens dicit: Ps. 21, 2 "verba delictorum meorum," non quod in ipso capite delictae fuerint. Et ex eodem modo fertur Augustin sic ait se sollerter Prius (scilicet regula) "de Domino quoque corpore" est, in qua scientes aliquando capitis et corporis, i.e., Christi et Ecclesiae, unam personam nobis intimat. . . . neque enim fratres dicitur est fidelibus. Ergo Abraham semen estis, Gal. 3, 29, cum sit unum semen Abrahum, quod est Christus — non insolentem quando a capite ad corpus, vel a corpore transitur ad caput, et tamen non revellitur ab una eademque persona. Una enim persona loquitur dicens: sicut sponso imposuit mihi mitram, et sicut sponsum ornavit me ornamento (Isai. 61, 10); et tamen quid horum duorum caput, quid corpori, id est, quid Christo, quid Ecclesiae convenit, utique intelligendum est.

[1] We might pursue a concrete fulfilment in the fact that the Divine Child was not to remain in Bethlehem nor to return to Judea, but had to return to Galilee, and that the Messiah found, at His public appearance, incredulity and enmity in Jerusalem, in Samaria, however, a reception, and in Galilee security against persecution, and the faith He missed in Israel, He found in Sidon and Decapolis — with the pagans.

of the "sign." Not Juda, but its enemies will become partakers of the blessings of the Messiah: "that which Israel sought, he hath not obtained, but the election hath obtained it," and the Virgin-Mother is the "sign" that the communication of the Messianic blessings is not bound up with the natural descendency from Abraham, but is a "sign" for the election of the nations.

One of the tasks of the prophet Isaias was — to teach the universality of the Messianic kingdom; to make known that, in consequence of their unbelief, the Jews were to be rejected, except a small "portion," and that thereby the Gospel could reach the pagans. In the announcement, therefore, that Emmanuel is to be conceived and born of a virgin, he complies with the imposed mission, and he is in the very midst of his vocation.

The consideration of these Isaianic words is somewhat minute, and, still, we have not yet comprehended them fully and from all sides. They will appear to us again, when we shall lay the principal stress upon the word "Mother" and upon the "Mother-Virgin," whom the seer realizes as present.

That the conception of the Church can be just to this great prophecy and all its requirements, which the closer and the more remote connections demand, is the test of its truth. The birth of Emmanuel by a virgin will also aid in a gratifying explanation of a peculiarity of the image, which Isaias uses in the almost universally acknowledged[2] Messianic address. "And there shall come forth a rod out of the stump (Vulg. de radice) of Isaias (Jesse) and a flower ("ציץ, Vulg. flos) from its roots (Vulg. de radice ejus) shall bear fruit. (Isai. 11, 1.)

[1] Rom. 11, 7.

[2] Thus the Fathers: Justin, dial. c. Tryph. 86, 87; Tertul. de carne Ch. c. 21; Hippolyt. demonstr. de Christ. et Ant. 8; Ambros. in Luc. 2, 24; Jerome l. h. l.; August. sermon. de symb. ad Cat. 4, 4; Leo M., sermo 4 in Dom. nat.; In qua (scil. Isai. 11, 1) non dubie B. V. Maria praedicta est, quae de Jesse et de David stirpe progenita, et Spiritu Sancto fecundata, novum florem carnis humanae utero quidem materno, sed partu est enixa virginee. Gregor M., in l. Reg. l. II. homily in Dedic. nat. 2. Besides, also, the Targum Jonath. ["and a king will arise from the sons of Isaias and the Messiah will grow from the sons of his sons"] and the majority of the rabbis and even rationalistic interpreters. Knobel finds in Isa. 11, 1-5 "the description of those noble Davidides 9, 6." Compare Reinke, Messian. Weissag. I, p. 206 sq.

The Messiah—compared to a rod—designating the lowliness, in which He shall appear—shall arise from the "stump" of Isaias. The house of David is compared to a cut-down tree, of which merely a stump remains and from which new life sprouts forth.[1] As Micheas speaks[2] of Bethlehem, so does Isaias speak here of the house of the Bethlehemite Isais, as the trunk to which the Messiah belongs. A "stump," of a tree, however, does not naturally bud forth a new twig, which might possibly develop into a tree. Therefore, there is contained in this image a marvelous arising of the twig of Isais. Besides, there is also excluded the mediation of the tree in which the roots of Isais had already been developed: a thought, which in the second half of the verse: "and a rod from its roots shall bear fruit"—receives a clearer expression still. The miraculous birth by a Virgin, revealed by Isaias, through a direct intervention of God and by the exclusion of a man of the house of David is the explanation of a peculiarity of this image.

The same is true of the other words of Isaias[3]: *"Drop down dew, ye heavens, from above, and let the clouds rain justice* (the Vulg.: the just) *let the earth be opened, and bud forth salvation* (the Vulg.: a Saviour)."

The Vulgate gives, instead of the abstract, the concrete and thus establishes a very close relation to Christ of the words: "the just" and "bud forth a Saviour." This explanation is also adopted by Jerome[4] and the most of the interpreters of the Church.[5] "This earth is the Most Blessed Virgin," is the explanation of this text given by Cornelius a Lapide, "which received the dew of the Holy Ghost and budded forth the Redeemer. For no other earth hath done or could do this." Such is also the universal opinion of the Fathers. As therefore, the first Adam was formed . . . from the virgin soil, so also did the second Adam form for Himself a body from the purest blood of the Most Blessed Virgin.

To the birth of the Redeemer by the Virgin have also been applied the words[6]: "He shall grow up as a tender plant before him and as a root out of a thirsty ground."

[1] Compare Isai. 6, 13; 4, 2. [2] 5, 2. [3] 45, 8. [4] i. h. l.

[5] The Concil. Hispalense (can. 13) has referred these words to the union of the divine and human nature. [6] Isai. 53, 1.

By this "the virginal womb, unfructified by any human seed, of the Mother of God" was understood.[1] The context in that prophecy of the Passion favors the explanation, however, that the seer wished to describe, in a climax, the unsightliness and the humility of the human manifestation of Jesus, which is compared not only to a twig, but to one that is paltry and wretched, that grew up from parched soil.

6. *"God with us"* is the significant name which the Virgin gives her child. "Those," says St. Irenaeus,[2] "who announce Emmanuel through the Virgin, proclaim the union of the Word of God with His form"; for His real human nature — Christ was made of a woman; to reveal His divinity, He was born of a virgin, says St. Thomas Aquinas.[3] For: "God was born of a virgin, not God and a man" — as St. Athanasius emphasizes[4]; it is not nature that is conceived and born, but the *person* in and with nature. But in Christ there is but one person, the divine, whose Father is God. Therefore the Father is likewise the God of the human nature of Christ, or: Jesus is also as man the natural son of God. Therefore, every other father is excluded, save Him Whom Jesus has according to His divine nature. The mystery of the God-Man demands the mystery of the Virgin-Mother.

This Foundation for the virginity of the Mother of the Most High we find contained in an expression of Michaeas,[5]

[1] Zchokke, Bibl. Frauen, p. 387 *a*. Thus: St. Jerome, Procopius and Theodoret. Isaias 51, 1. Aquila hic dev ayi ayiaoei. Symmachus: Ἰσχυρὸς ἀνήρ. Procopius remarks: Pro sistenti Aquila interpretatus est invii, ut virginitatis privilegium demonstraret, quod absque ullo humano semine de virgine natus invia ut erectus. Iste est, de quo et supra legimus: Exiet virga de radice Jesse et flos de radice ejus ascendet.

[2] See above p. 37, note 1.

[3] Summa theol. III. qu. 28 a. 2 ad 2: Ita Christus voluit veritatem sui corporis demonstrare, quod etiam qua divinitas declaratur. Et ideo permisit mira humilitas. Unde ut corpus ejus verum ostenderetur, nascitur ex femina: sed ut ostenderetur ejus divinitas, nascitur ex virgine.

[4] Contra Apollin. I. 10. II. 4. Compare the development of the suitability of the birth of the "Word" by a Virgin: Summa contr. Gent. IV. c. 45. In Margott: Die Mariologie des hl. Thomas v. Aquin, 1878, p. 101.

[5] 5, 2, 3, the Messianic character of this passage is not alone acknowledged in the New Testament and by all believing interpreters, but also by the Chaldean paraphrase which translates: "From thee, the Messiah will proceed before me," — by the Talmud of Jerusalem, Midrasch Bereschit Rabba, I. 96. R. R. Salm. Yarhki, Kimhi. Compare Galatinus, de arcanis cathol. veritatis, lib. IV. c. 13. Drach, l. c. II. p. 66 sqq. Also Hilug-Steiner, Die zwoelf kleinen Propheten, 4th ed. 1881, p. 222.

the contemporary of Isaias. This prophet speaks (5, 1) directly of Bethlehem: "*And Thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall He come forth unto me that is to be the ruler in Israel: and His going forth is from the beginning, from the days of eternity.*" The antithesis, in both of the members, teaches, that by the name "Bethlehem" and the words "out of thee shall He come forth" the birth of Jesus in time, or the human nature of the "ruler of Israel," is expressed, and by the determination, however, "from the beginning" and "from the days of eternity," the divine nature of "Him" is expressed.[1] The conjunction with the following sentence (5b) shows that the seer finds in this double nature of "Him" the basis for that which he further along announces:

V. 2: "*Therefore he will give them up* (the sons of Israel) *even till the time, wherein she that travaileth shall bring forth*[2]*: and the remnant of his brethren shall be converted to the children of Israel.*"

V. 4: "*And he shall stand, and feel in the strength of the Lord, in the height of the name of the Lord his God: and they shall be converted; for now shall he be magnified even to the ends of the earth.*"

The contemporary of Isaias sees the sons of Israel delivered into servitude. The starting point of his address is the Assyrian captivity. As a consolation he shows "the ruler" who in the strength of the Lord, and in the glory of the name of the Lord shall at some time nourish the returned "brethren," but not these alone, but also the pagans, for "he shall be magnified even to the ends of the earth." Michaeas confines himself as little to his time as does Isaias, he surveys and gathers in also future generations, which "had been given up." Therefore, the interpreters of the prophetic diction could think partly of the Assyrian, partly of the Babylonian captivity, and partly also of the Roman dominion.[3] The

[1] Chrysost. hom. 61: Ὅρος καὶ τὴν θεότητα καὶ τὴν ἀθῳωσύνην δείκνυ· τῷ μὲν γὰρ κἀκεῖ αὐτοῦ ἡ ἔξοδος εἰπεῖν ὅτι ἄρχῃ ἐξ ἀρχῆς αἰώνος, τὴν τριακοντάς ἐδήλωσεν ὁσημέρᾳ· τῷ δὲ εἰπεῖν ἐξελεύσεται ἡγούμενος, ὃς τὸ σκῆπτρον τὸν λαὸν μου τὸν Ἰσραὴλ τὸν αὐτὸ κομιεῖ γνώσεται. Ὁτι Ῥητέον, ὁ Θεανδρος. XVI, 3, 8. (Compare Ps. 109, 4 according to the LXX and the Vulg.)

[2] נתן יתנם

[3] Compare Corn. a Lap. i. h. l.

"giving them up" will last "*till the time wherein she that travaileth shall bring forth*"; for the Child has come forth from Bethlehem and belongs to the people "given up"; but He is also from eternity and is God. Herein, precisely, consists the reason why the sons of Israel cannot be delivered up permanently. Micheas thus expresses in this manner that which is contained in the words of Isaias: "*because Emmanuel.*"[1] One of the effects of the Incarnation, therefore, is every salvation in the history of redemption, as, on the contrary, every subjection, under a power in enmity with God, is an exercise of the dominion of sin. *This dominion, however, is dissolved by the birth of the sinless God-Man of one of our own race*: "till the time wherein she that travaileth shall bring forth." And, again, there is only mention made of a mother and not of a human father, though Bethlehem is mentioned as the place of birth. In connection with other prophetic words, which only know the "*Woman*" or the Virgin Mother, a key is given for the understanding of the expression "*till she that travaileth shall bring forth.*" But that this child is the "ruler," who is to redeem and nourish "Israel," is beyond all doubt. And because this "One" was not only born in time, but is also "from eternity," or—as we may say from the viewpoint of the revelation of the New Testament—proceeded from God the Father, therefore, He cannot have a man also for His father. And since He cannot therefore be subject to the dominion of sin over humanity, therefore the same must be broken by Him, by His becoming man. With the "time till she that travaileth shall bring forth" the "prince of this world[2] is judged," to use the expression of Jesus. The person and the work of the Redeemer require, therefore, a virgin as His Mother.

7. To describe the kingdom of the Son of the Virgin, or of Emmanuel, the Evangelist of the Old Testament prefers to designate it as a new creation.[3] Jeremias,[4] the interpreter

[1] See above p. 41 sq.
[2] John 12, 31 and 16, 11.
[3] Compare Isai. 43, 7; 45, 7; 48, 7; 65, 17; 66, 22.
[4] 31, 21-22. Compare herewith Reinke, Beitraege, III. p. 359 sqq., Mess. Weissagungen, III. p. 523 sqq. and especially Anton Schols, Commentar zum Buche des Propheten Jeremias, 1880, on this text.

of Isaias conceives the birth of the Messiah itself as a new creation. Ephraim had obtained permission to return from the captivity: "pitying I will pity him, saith the Lord" (31, 20). Then the prophet continues:

V. 21: "*Set thee up a watch-tower; direct thy heart into the right way,*[1] *wherein thou hast walked; return, O virgin of Israel, return to these thy cities.*" At this demand of Israel, that it return upon the way on which it had gone into exile, special allusion is made — in reference to 6, 16[2] — to the way of the law, which in utmost essence leads to the Messiah. But this is too difficult for Israel, and therefore it hesitates. Hence the prophet says:

V. 22: "*How long will thou be dissolute in deliciousness, O wandering daughter?*" And for an encouragement he mentions the motive: "*for the Lord hath created a new thing upon the earth; A woman shall compass a man.*[4]

Both the new creation and promise: "a woman shall compass a man," should dispose Israel to return. Since there is mention in the first member of a new creation, nothing is more natural than to find in the second member this new creation more fully described — and this — according to the whole object of the address — in a manner which removes all doubt. All hopes, which might invite to a return, shall then be fulfilled. Since at the time of Jeremias it was already known that Emmanuel is not only to create all things anew, but is to enter into the world, in consequence of a direct creative intervention of God, by the exclusion of the co-operation of man, and therefore the relation of these singularly sounding words "a woman shall compass a man" are to be referred to the virginal maternity of her who is to give birth to the Redeemer.

This interpretation finds its justification in the several expressions. The word "woman" emphasizes the one gender in contrast to the other, but a more definite determination is offered to the Israelite by the promise in Paradise and by the

[1] Compare Isai. 40, 34; 37, 8. 9.

[2] Thus saith the Lord: "Stand ye on the ways and see, and ask for the old paths, which is the good way, and walk ye in it; and you shall find refreshment for your souls."

[4] Here also the dependency on Isaias is to be recognized in the expression; compare ibid. 43, 19; 48, 6. 7. The same is also true of the following נקבה תסובב גבר.

prophets Isaias and Micheas. In reference, therefore, to Isaias, who calls the Messiah the "stronger" (גבר), Jeremias may have selected for him the name "Man" (גבר),[2] which in its derivation from "to be strong" (גבר) is proper. In Isaias as well as here the Messiah appears as the almighty Saviour of Israel. The general meaning of the word "compass," which is to express an entirely peculiar pregnancy, receives a closer definition by being a "new thing," which "the Lord shall create"; therefore, a work of His omnipotence. The "Man," whom the "woman shall compass" is therefore not created in the usual way, but by a supernatural, direct intervention of God. The announcement of Isaias and Micheas make known to the Israelite, doubtlessly, that there is question concerning the miraculous birth of the Messiah.[3] That the Messiah, the expected Redeemer, is to be born, is the mightiest motive which is to determine the hesitating Ephraim to return.

Several of the Fathers understand the words of Jeremias as a Messianic passage. The Greeks, however, who depend upon the LXX text,[4] read according to it: "How long wilt thou still turn away, stubborn daughter? For the Lord will create salvation for the new plant: in salvation the people shall wander about." (*ἐν σωτηρίᾳ περιελεύσονται ἄνθρωποι*). Therefore they were moved to interpret this passage as Messianic, but not as relating to the virginal maternity.[5] It

[1] Isai. 9, 5; 10, 21.

[2] Drach l. c. remarks: C'est aussi le גבר, l'homme de la parapharse chaldaique de Zacharie, V. 12: "Voici l'homme qui est appelé Menahe."

[3] For the uncommon manner of speech compare also Sebuki l. c. p. 368: "I consider the passage a paraphrase and interpretation of Isaias 7, 14. Such explanations may be well supposed in the already existing translations of Scripture, down to the time of Jeremias, abused by pharisaism. Compare Ex. 31, 32."

[4] The LXX is followed by the Italá and the Arab. translation of the Walton Polyglott. With the Hebrew text agree the Peshitto ("the woman shall compass a man"), the Vulgate (feminа circumdabit virum). Among these is also Theodotion (*ἕνεκεν κύριος σωτηρίαν ποιήσει, γυνὴ περιελεύσεται ἄνδρα*), Aquilas, and Symmachus (γυναῖκες περιελεύσονται ἄνδρας). Scholz remarks very correctly l. c. p. 369, that the text of the LXX is most probably an attempt of an illegible written text. See his: Der masor. Text und die LXX-Uebersetzung des Buches Jeremias, 1875, p. 92.

[5] Compare G. K. Meyer, die mess. Prophez. II. p. 59; after him Schnezerfer, das Weissagungsbuch des Propheten Jeremias, 1881, p. 503, refers favorably to the Hebrew text and to the Vulgate, without any other reference to Justin, who "must have been especially attentive to the original text." "Have

is natural, in a manner, that St. Jerome[1] should see here — in this case, a "hebraica veritas" against the LXX — the "new, which the Lord hath made" in the conception and the birth of the "man" by the virgin. This passage is referred to the Incarnation through the Virgin in an address (inconclusively) ascribed to St. Augustin,[2] also by Cyprian,[3] Leo I,[4] Bernard,[5] Canisius,[6] and the interpreters: Nicolas of Lyra, Hugo of St. Caro, the Franciscan Vatablus, Menochius, Muldonat, Sanctius, Sa, Tirinus, Mariana, Corn. a Lapide, Estius, Calmet, Dereser, Allioli, Zschokke, Anton Scholz, Schneedorfer, Knabenbauer. Galatinus[7] and Drach[8] furnish proof that this concept is not foreign to the rabbinical interpretation.

In opposition to this interpretation, adopted by the Church, is a whole series of other attempts, which, however, through their variety and multiplicity show that they are lacking a solid foundation.

It cannot mean (Abarbanel) a strong people ("man") shall "be compassed," i.e., besieged and conquered by a weak people ("a woman"); for to compass does not mean besiege or conquer; nor: "the woman shall wind herself around the

possibly the Apostles, directed by the Lord Himself, thus explained this prophecy to the faithful?" But I have not been able to find in Justin any such formation of a text, i.e., such conception."

[1] Novum rem creavit Dominus super terram. Absque viri semine, absque ullo coitu atque concepta, femina circumdabit virum gremio uteri sui, qui juxta incrementa quidem aetatis, per vagitus, et infantiam proferre videbitur sapientia et aetate, sed perfectus in ventre feminae solito membrales consistebatur.

[2] Sermo de temp. 119 in Natali. Dom. (in append): Res nobis peracta est verum, quae olim futura prophetarum libris vigilans detrimento pudoris filium factarent uberis genitricis. Haec illi est novitas Jeremiae prophetae varietio nuntiata: factet Deus novum super terram. Et quasi quandam hoceram hujus structuralis secundum, evidens subjecit: femina circumdabit virum. hoc est, inquit novum, quod super terram dico Dominum esse factum, quia femina circumdabit virum.

[3] Sermo 3 de Nat. [4] Sermo 2 de Nat.

[5] Sermo 1 in virg. Nat. and hom. 2 super "Missus est."

[6] Mariologia, lib. II. c. 5. 6. [7] De arcanis, lib. VII. c. 13.

[8] Harmonie II. p. 43 sq. Que cette prophétie se rapporte réellement au Messie, c'est ce dont les anciens rabbins ne faisaient pas difficulté de convenir. . . . Le Médrasch-Yalkut sur *Jérémie*, article 315, enseigne également que cette prophétie sera son accomplissement *lors de la venue du Messie*. Rabbi Moschè Hakkohen, . . . R. Hunna dit au nom de R. Isi et de R. Jonâ-ben-Lévi. . . . Le Zohar entend de la même manière la prophétie dont nous parlons. Voici comment il s'exprime dans la section Berèschit. . . .

man" (Hitzig, Fuerst, "as when a woman winds herself around a man"), since this would be precisely a sign (see Isai. 4, 1) of a misfortune or of a visitation by God, and, therefore, it cannot be a symbol of this that the "man seek Jahveh Himself," and that the congregation of the people seek Him, even strive to obtain His hand and His love" (Hitzig, 2d ed); furthermore, such is not the meaning of "compass." This reason also forbids a symbolic interpretation of such a translation, as: the "woman," i.e., the synagogue, which unfaithfully abandoned the Lord ("Man") shall return again to the Lord, after the exile, and seek reconciliation with Him (Ben. Jonathan, Sanctius, Muenster, Calovius). The translation of de Wette by: "The woman protects the man" is also against the meaning of the words; (Gesenius, Umbreit, Schnurrer) or: "the true congregation, though defenseless, shall protect the land with all its heroes of war" (Orelli); or this other explanation: "women shall dance with men as on festive occasions" (Dathe). Besides, the question still remains: Where is the "new creation"? The explanation by Keil seems to meet this: "the new creation, which God effects in this way, consists herein that, "the woman, weak and helpless, will lovingly and nourishingly compass man, the strong one;" but, the subjectivity of this puts it in the same solitary position as that of Ewald: "a woman shall transform herself into a man," i.e., also those who formerly were women shall become heroes.

How can it be maintained that Jeremias wished to say what those returning would become. "The strong (גֶּבֶר, i.e., the Lord) shall put into His intimate companionship and under His protection and His loving care the weak (the weak and the discouraged Israel נְקֵבָה): (Calvin, see Graf and Hengstenberg); but this concept overlooks the fact that, even though "to compass" might be conceived in this sense, still the very opposite is to be read in Jeremias.[1]

8. When the Lord gave the command of the sanctification of primogeniture, He said to Moses: "*Sanctify unto me every first-born that openeth the womb among the children of Israel.*" Why this addition — quod aperit vulvam —

[1] Reinke, in the Tuebinger Quartalschrift, 1851, p. 534 ff. Compare Schola, I. c. p. 367, on these various views.

if it is always self-evident? The question is different if it regards a case in which it should not be applied to a first-born,[1] if there is question concerning a mother who had not only conceived as a virgin, but had also presented her child to the world through closed gates, as it were.

Ever since the days of the Fathers, were the following words of the prophet Ezechiel (44, 2) applied, with a certain predilection, to the virginity of the Mother of God:

V. 1: "*And he brought me back to the way of the gate of the outward sanctuary, which looked towards the east: and it was shut.*"

V. 2: "*And the Lord said to me: This gate shall be shut; it shall not be opened, and no man shall pass through it; because the Lord the God of Israel entered in by it: therefore it shall be shut.*"

This application is made in such a manner that the conviction becomes evident that such a reference to Mary was also intended by the Holy Ghost. St. Ambrose repeatedly asserts: "Who is this gate," so he asks, "if not Mary? therefore closed, because a virgin? The gate is Mary, through which Jesus entered into this world, since He came forth through a virginal birth (fusus est partu et genitalia virginitatis claustra non solvit). The enclosure of virginity remained intact, the seals of purity inviolate, since He came forth whose greatness the world could not contain."[2]

Before him the great Dionysius of Alexandria refers to the closed gate of Ezechiel, as an image of the integrity of the virginity of Mary.[3] "In no wise were the virginal gates opened," remarks Amphilochius, the Bishop of Iconium,[4] "according to the dictation which is uttered concerning Him: This is the gate of the Lord, and He enters and passes out and the gate shall be closed. Therefore, according to the virginal nature the virginal gates are by no means opened." "He has not violated the womb of the virgin. . . . He passed out without any corruption, as the prophet Ezechiel expresses it."[5] "Hail, Mary, Mother of God, Virgin-Mother . . .

[1] Compare Exodus 13, 2; Num. 8, 16; Luke 2, 23.
[2] De instit. virg. 52; see ep. (42) ad Siric. Papam n. 6.
[3] Ep. c. Paul. Sam.
[4] De occursu Christi.
[5] Procha, orat. I. in Gallandus IX, p. 619.

for the King hath entered into your city, rather into your maternal womb and He passed out as He wished and your gate was closed," is said in the: Encoinium in S. Mariam Deiparam, a transformation by a more recent hand of the fourth address which St. Cyril of Alexandria delivered in the church of Mary at Ephesus.[1]

The great defender of the perpetual virginity of the Mother of God, St. Jerome, repeatedly affirms that Mary "is the Eastern gate, as Ezechiel says, ever closed, the beautiful one"[2] "through which the High-Priest enters and passes out, and which is nevertheless always closed." [3] Rubinus [4] remarks that the miraculous birth is foreshadowed by the prophet Ezechiel. After quoting our passage he continues: ". . . Ezechiel's closed was that gate of virginity; through it passed the Lord, the God of Israel, into the world from the maternal womb of the Virgin, and the gate of the Virgin was closed eternally, for her virginity was always sustained." To these voices are also added a prayer by the choir-bishop Balaeus[5] which salutes Mary, "who is designated by Ezechiel as the closed and sealed gate," and a sermon de laudibus virginis,[6] the expressions of St. John Damascene,[7] of Modestus,[8] of St. Bernard,[9] of St. Thomas of Aquinas,[10] of Bl. Canisius,[11] and also of Catholic interpreters through centuries down to our own times.[12]

[1] In Migne, t. LXXVII, 1032. Compare herewith A. Ehrhard, an unauthenticated homily on Mary by Cyril of Alexandria, in the Romische Quartalschr. fuer christl. Alterthumskunde, u. Kirchengeschichte, vol. 3 (1889), p. 97-113. Bardenhewer, Patrologie, Freib. 1894, p. 339, 342.

[2] Ep. 48 (ed. Vallarsi) ad Pamach. pro libris adv. Jovin.

[3] Ibid. adv. Pelag. II, 4 and in the commentary on this passage of Ezechiel: Fulchre quidem portam clausam, per quam solus Dominus Deus Israel ingreditur, et duo, sub porta duae est, Mariam Virginem intelligunt, quae et ante partum et post partum virgo permansit.

[4] Comment. in symbol. apost. on "qui natus est."

[5] In Bickell's: Ausgew. Geschichte der syr. Kirchenvater.

[6] This address is erroneously attributed to St. Epiphanius, but it emanates most probably from some one else, possibly from another Epiphanius of Cyprus, of the eighth century. [7] oratio 1. (eis koimesin.): ἡ κεκλεισμένη.

[8] Encomium Deiparae sempetque Virginis Mariae. [9] Sermo super Salve reg.

[10] Sum. theol. III. qu. 28 a 3. [11] Mariologia, II. c. 6.

[12] Knabenbauer, com. in Exech. proph., Paris, 1890, p. 465 sq. accepts this interpretation of the perpetual virginity of Mary as a "summa subsequentes" ("propter similitudinem rationis") based on Cornely, introd. in utriusque T. lib. I. Par. 1885, p. 327 sqq.

The prophet Ezechiel sees the Church under the image of the temple,[1] for he speaks repeatedly of the temple in a manner which could only be attributed to the Church,[2] and also of the worship which takes place therein,[3] and he describes especially the entry which "the glory of God" makes into the temple. This is, of course, primarily the "cloud," but only in as far as it concerns no longer the type, but the fulfilment, Christ Jesus Himself.

This entrance is made through the eastern gate,[4] because salvation is to come from the east. The rising sun, the image of salvation, presents hereto a connecting point; therefore the tabernacle and the temple had to be constructed with an entrance in that direction.[5] The prophets beheld salvation coming from the east, from the rising of the sun the redeemer of the people is to be called.[6] The eastern gate points, therefore, toward the Messiah.

If, therefore, we consider the entrance of the Messiah into the world, of whom the "Star in the East" is such a striking image, and if we ask: in what manner does the vision of Ezechiel find its complete fulfilment? is there a perpetually closed gate through which Christ hath entered? If we then observe how extensive the use of typical language is in the Old Testament, how, furthermore, the Lord Himself compares Himself to the door of the sheepfold: "Amen, amen, I say to you, I am the door of the sheep"[7] — can it, after all this, be declared unfounded, if this fulfilment of the "closed gate" be considered in Mary, because through her the Lord entered into this world? since, as we know, similar references occur in the inspired writers.[8] But, if this prophecy of Ezechiel finds only in Mary a concrete fulfilment, then it follows that — "closed shall be this gate and not opened, no man shall enter therein" — that the perpetual virginity and the reason thereof: "for the Lord, the God of Israel, hath entered there-

[1] cc. 40–42.

[2] 47, 1–12, for instance the description of the river, which originated in the temple and flows into the Red Sea. [3] c. 43 f. [4] ib. 2. 4.

[5] See Exod. chap. 26: in the description of the tabernacle the veil is placed on the eastern side.

[6] Essi. 41, 2: "Who hath raised up the just one from the East?" Compare 44, 28; 45, 1; Baruch 4, 36; 5, 5.

[7] John, 10, 1 sqq. 7. [8] See above p. 13 sq.

in" is a necessary conclusion: and she, who is the Mother of God, cannot be also the mother of a man. Mary, therefore, is the gate through which the Messiah entered, but only He; for He is "the Lord, the God of Israel," and therefore, "it shall remain closed." We hear it expressed in figure by Ezechiel that there cannot be "brethren" of Christ by nature, for brethren of Christ we are only by adoption, by grace.[1]

The revelations made by Isaias, Micheas, and Jeremias receive through Ezechiel this supplement: The Virgin — because Mother of God — is a perpetual Virgin.

The words of Ezechiel are not to be referred to any other entry into the temple, not even to that of the solemn entry into the city; for apart from the fact that such others also entered with the Lord, the Evangelists, especially St. Mathew, would not have omitted to point to such a concrete fulfilment of the prophecy. But none of the writers of the New Testament had an occasion or a reason to prove any further the perpetual virginity of Mary — for them it is a fact — by which it is explained that not one of them points to any expression of the Old Testament in relation thereto. It remains a matter of interpretation to investigate the entire sense of the figure described by Ezechiel and which aims at the future. Numerous and saintly interpreters point to a fulfilment, in the contemplation of which we must confess: "so it is."[2]

Even though all these prophetic words could not be entirely understood by the Jews before the time of their fulfilment, still the truth that the Messiah, whose existence before time was acknowledged,[3] — based probably on Micheas

[1] Compare especially in the letters of St. Paul: Rom. 8, 15. 23; 9, 4; Gal. 4, 5; Ephes. 1, 5; Rom. 8, 12; Gal. 4, 28. 31; Heb. 3, 1.

[2] This prophecy has had the fate of many others, whose full light is only cast through their fulfilment. This feature is emphasized by the prophets themselves. It is, therefore, not required and, at times, not at all possible, that the actual contemporaries should conceive the full significance. Only those interpreters could enter a protest against this, who treat Holy Scripture purely as a mere human book and deny its first authorship to the Holy Ghost. Etiam vero prophetae non omnia cognoscunt quae in corum viis aut verbis aut etiam factis spiritus sanctus intendit. Thom. Summa theol. II. q. 174 a. 4. c. — Compare herewith John, 11, 49 sq. and 1 Pet. 1, 11 sq. where the Apostle says that the prophet investigates more closely the contents of that they have announced.

[3] Schurer, Geschichte des jüdischen Volkes im Zeitalter Jesu Chr. 3rd Leip. 3d ed. II. 1898, p. 528 sqq., proves this, based especially on the book of Henoch and IV Esdras.

5, 1—could not have a human father, could scarcely have been generally unknown.

Such representations of the Messiah, however, easily explain the speech of the Nazarenes: "Is He not the son of the carpenter? the son of Mary? the son of Joseph? a brother of James, Joseph, Jude and Simon? and are not his sisters here amongst us?"[1] They make it readily understood how "some from Jerusalem" objected against the Messiahship of Christ: "But we know this man, whence he is: but when the Christ cometh, no man knoweth whence He is."[2] It is the terrestrial birth and descent concerning which there is question here.[3] And since, in the Gospel of Matthew, the narrative of "the birth of Jesus" by the Virgin Mary (1, 13–24) pursues the aim to prove the fulfilment of Isaias (7, 14), therefore, the correct conception of this passage could not have been unknown to the Judaic-Christian readers. We may, therefore, rightly assume that, at the time of Christ and of the Apostles, the idea of the virginal birth of the Messiah was not unknown to Judaism. The Recognitiones[4] report of Simon Magus that he pretended that his mother had conceived him as a virgin. Pseudo-Messias, as Sepp[5] affirms, always maintained that they were born of a virgin.

It is a subterfuge of later Jewish polemics when it explains the ignorance of the descent of the Messiah in such a manner as if He were to remain for sometime hidden, and then were to reveal Himself suddenly,[6] and when it refuses to refer the Isaianic prophecy to the birth of the Messiah by the Virgin,[7] and maintains that it was natural.[8]

[1] Mark, 6, 3; Matth. 13, 55; Luke, 4, 22.

[2] John, 7, 27.

[3] Compare also Schanz, commentary on the Gospel of John, Tueb. 1885.

[4] In Galiandus, t. II. p. 209, ante enim quam mater mea Rachel conveniret cum eo, adhuc virgo exsorgit me.

[5] Leben Jesu, II. s. 62.

[6] Compare Justin, dial. Tryph. 8. Lightfoot, horae in Matth. 2, 1. Compare Schærer, Geschichte des jüdischen Volkes, 3d ed. II. 1898, p. 581 sq.

[7] Mack is therefore mistaken in his "Messianischen Erwartungen und Ansichten der Zeitgenossen Jesu" (Tueb. theol. Quartschrift, 1836, s. 199 sqq.) in transferring later Jewish interpretations to the time of Christ and in alleging as proof

[8] Compare the Philosophumena X, 30—of the beginning of the third century—wherein the oldest Christian convictions as well as the polemic character of the later Jewish expectations of the Messiah are no less evident. "He (the

9. The fulfilment of the prophecies of the Old Testament, and the entry of the announced "sign" the Gospel narrates as follows: "*The angel Gabriel was sent from God into a city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the name of the virgin was Mary. And the angel being come in, said to her: Hail, full of grace, the Lord is with thee: Blessed art thou among women. And when she had heard, she was troubled at his saying, and thought within herself what manner of salutation this should be. And the angel said to her: Fear not, Mary; for thou hast found grace with God: Behold, thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto Him the throne of David his father: and he shall reign in the house of Jacob for ever, and of His Kingdom there shall be no end. And Mary said to the angel: How shall this be done, because I know not man (τῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω)? And the angel answering said to her: The Holy Ghost shall come upon thee. And therefore also the Holy which shall be born of thee, shall be called the Son of God (διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται υἱὸς Θεοῦ). And behold, thy cousin Elizabeth, she hath also conceived a son in her old age: and this is the sixth month with her that is called barren: Because no word shall be impossible with God. And Mary said: Behold the handmaid of the Lord: be it done to me according to thy word. And the angel departed from her.*"

Thus speaks St. Luke, 1, 26–38. The Evangelist emphasizes repeatedly and expressly that Mary was a virgin and thereby indicates that this attribute is of an essential signifi-

that the "idea of the birth of the Messiah by a virgin did not really fit into its presentation of the origin of the Messiah; this appears from the objection which the BI. Virgin makes at the annunciation of the Angel, Luke 1, 34." To this objection the following relative explanation is an answer. See below p. 54 sqq. Compare Lasaulx, "Das Judenthum in Palaestina zur Zeit Christi," 1866, 62. "According to this the Jews of the pre-Christian times had expected the birth of the Messiah by a virgin, in conformity to a correct understanding of the much disputed passage cf. Isaias 7, 14. This expectation, according to many prophecies of the Old Testament, is as little surprising as when the Messiah is promised under the name of the Son of God.

Messiah's) origin — they say — He shall have in the house of David, but not from the virgin and the Holy Ghost, ἀλλὰ ἐκ γυναικὸς καὶ ἀνδρὸς ὃς πάντα ἄμφω γινώσθαι δι᾽ ἀτεχνιτικ.

cance for the mystery which was to be fulfilled. Every idea of a human father is to be excluded in the Child of the Virgin, for He is "the Son of God," "the Son of the Most High." Because He was not generated by man, therefore the words: τὸ γεννώμενον ἅγιον = is holy, — that which the Virgin conceives and brings forth — are also to be referred to this human nature, which, therefore, is beyond every relation to original sin.

In the words: "How shall this be done, since I know not man," Mary does not decline the announced dignity of a mother; still, she expresses strongly that to her virginity is *unalterable*. When the angel announces to her that the almighty power of God will join motherhood to virginity then she pronounces her fiat: "Be it done to me according to thy word."

But, how may it even be imagined that the Mother of God had surrendered her virginity, that she had become unfaithful to the plainly expressed declaration[1]: "I know not man"? Christian sentiment rebels against the mere assumption of such an idea, because, as we have already seen, the institutions, the precepts, and the history of the Old Covenant were calculated to lead a reflecting Israelite to the knowledge of God's complacency with a virginal state, and because the same views of the Old Law, which made motherhood amongst the Israelites a sacred rule, presented for the vow of perpetual virginity, in the discernible "fulness of time," also a motive.[2] We do not wish hereby to exclude a supernatural enlightenment of Mary, for the "fulness of grace" establishes the assumption that she did this "through such an evident motion of the Holy Ghost that she was perfectly convinced that it was the will of God" that she should remain a virgin."

[1] Schegg, in his Evangelium nach Lucas, 1861, remarks on this passage: "If these words of Mary merely intended to mean 'I know [as I now am] no man,' that would be a meaningless affectation; it would mean no more than our trivial saying: 'Oh, that is far off!' Mary could not speak thus; this we readily perceive, because it would have been a most useless saying. Her objection: 'I know not man,' regards, therefore, the future and all future time — it means: 'I will remain a virgin till death.'"

[2] See above p. 17 sqq.

[3] Schegg, l. c. Albert Magn., de praeconiis et dignit. Mariae 26. Compare Cantilan, l. c. II. c. 14.

Such a special supernatural illumination might have also found some connecting link, even in the eventual reflections of the highly favored soul of the Mother of God, concerning the idea of marriage according to the light of Holy Scripture. As marriage in the New Testament is a figure of the union between Christ and His Church, so it is likewise even in the Old Covenant a representation of the relation between God and His people. Unity and indissolubility are therefore requisites closely connected with marriage. Would not the idea of marriage as a figure and union receive a still more exalted presentation if it were entered into by a soul consecrating herself entirely, unreservedly, and perpetually to the Lord? Does not such a union approach the prototype still more closely, when a single soul enters upon a marriage with God Himself?[1]

"We might therefore paraphrase the sense of the question thus: I declare, O messenger of Heaven, that I know not man: in my virginity I possess a treasure, which I owe exclusively to the highest love of God," who teaches me that such is His will in my regard. "That which you announce, shall it be accomplished without my giving up this treasure," without my becoming unfaithful to my vocation? "Therefore speak: How shall this be done, since I know not man?"[2]

[1] On account of the "hardness of hearts" of the Jews, polygamy was tolerated in the Old Covenant, though it was in opposition to the true idea of marriage. The New Covenant is distinguished therefore in this: that grace conquers the sensual passions and makes marriage a true figure of the relation of Christ to His Church, so that monogamy and indissolubility are again its distinguishing marks. To the Church however, the fulness of grace is so great, so superabundant, that within her perpetual virginity is possible and practised by entire classes of people. A return to the indissolubility of marriage, and to the perpetual distinction of virginity, is an outward sign that, wherever such is done, there neither abundance of grace nor full possession of truth and life is wanting. St. Athanasius says, in num. c. 51: "What man has taught virginity after his death, or even during his life, and that this virtue is not impossible to man? But Christ, our Redeemer, and the King of all things, had, even before he taught it, virgins in His service. Elias and Moses, who have not yet attained their majesty, have voluntarily vowed virginity." And: "When pagans see those [the virgins, whom the Church calls "Brides of Christ"] they admire them as temples of the Word; for nowhere, except with us Christians, is, in truth, this venerable and heavenly mode of life cultivated. And this precisely is a great proof that we possess the real and true fear of God." [Apod. ad imperat. Constantium c. 33.] We do not hereby wish to assert that the marry souls, who are really not within the pale of the Church, do not participate, as members of the invisible Catholic Church, in the treasures of grace and of that exalted virtue. But history proves, as a recognizable characteristic mark, that it is only practised in the Catholic Church.

[2] Compare Grimm, Kindheit Jesu, s. 146.

Still, another thought arises. The more reason we have to presuppose in Mary a deep knowledge of the Law, of the sacred Books and of the Prophets, the more does the question force itself upon us: Did not the grand declaration of Isaias, "Behold, a virgin shall conceive and bring forth a son," furnish the answer that with the motherhood of God virginity shall remain united? Did the prophecies of Micheas and Jeremias and the figure of Ezechiel, in no wise, come to the knowledge and understanding of the most perfect of the women of Israel? Though we may not be disposed to give a negative answer to this question, still we are compelled to acknowledge that the supposition of a want of knowledge, or rather, of an understanding of these words of the prophet would not imply in Mary a degradation; for, with such a conception we might refer to the want of an understanding of the words of the twelve year old child, Jesus, in the temple: "and they [Mary and Joseph] understood not the words that he spoke unto them."[1] But to assume that Mary—presupposing the preservation of her virginity—had only asked for the "*how*" contradicts the fundamental reason added by her: "since I know not man." The conclusive solution might be found herein that Mary, being completely under the influence of the declaration of the angel, had not thought in that moment of the words of the prophet. The very salutation of the angel, as the evangelist explains by the word ἐταράχθη, had troubled her. But God permitted this, in order that through such a reception of the message on the part of Mary, it might be established beyond all doubt that she, as a virgin, conceived of the Holy Ghost. Luke, who desires to strengthen his readers in faith therein, adopted this feature, which points out, at the same time, the fidelity of the source, which, ultimately, goes back to the Mother of God herself. This circumstance precisely, that she, who was "highly favored," communicated this trouble, which otherwise would have been foreign to her, and the finding of which in her surprises us,[2] is a deeper proof of the truth of the account.

[1] Luke 2, 50.

[2] Compare against this Vilmar, Colleg. bibl. 1879, p. 26 (on Luke 1, 29), who seems to find in the διεταράχθη a proof against the "impeccability" of Mary, "for the διαταράσσεσθαι belongs to concupiscence. Without it the Virgin might

The virgin was, so Luke adds, "espoused to a man, whose name was Joseph." In this sense the word μνηστευθεῖσα[1] is received by the Vulgate,[2] Justinus,[3] Cyrill of Jerusalem,[4] Hilary,[5] Jerome,[6] Epiphanius[7] and others, and they thereby satisfy the demand that Mary and later her Divine Child had been preserved from every stain. And since the two espoused persons, whether the bride had been inducted already formally into the home of the bridegroom or not, are removed from any further observations, because they, in all events, possess legally all rights toward each other, therefore, according to Jewish relations between espoused persons, the Holy Family was safeguarded against every questionable appearance, which otherwise might have served, at the time, as an approach to a scandal in the case of the Messiah."[8] Thus the Law imposes upon the espoused duties similar to those of married people and punishes the infidelity of the former as it does adultery[9]; for marriage it was merely required that the bridegroom conduct the bride (called 'arusa) into his home,[10] and this was done amidst various solemnities. "Thus the espoused became in the fullest sense, even in regard to the use of marriage, the wife of the groom. . . . Therefore . . . the woman is now called nesu'a-espoused."[11]

have stood with an immovable countenance before the annunciation of the angel." Nevertheless — apart from the fact that such unconsciousness are not absolu-el — the Gospel says that Mary was troubled by the words of the angel (ἐπὶ τῷ λόγῳ διεταράχθη); the angel, however, had first saluted Mary, but not yet expressed the "annunciation."

[1] Thus also the common — and with the LXX (compare March. 3, 56) also the customary — meaning of the word. Compare Stephanus, Thesaurus ling. gr. according to which μνηστεύειν never signified the tradition of the girl to the bridegroom or taking her to his home. (Pape, Jakobitz and Seiler translate it also with "to marry" but with a reference to this passage; and Bauer also "to marry, of the man" — μνηστεύειν γάμον.) Funk, in the Innsb. Zeitschrf. f. kath. Theol. 1888, p. 656 sqq. and especially W. Grimm: despondere ear.

[2] ad virginem desponsatam. [3] Dialog. c. Tryph. 78. [4] Catech. XII. 31.

[5] i. h. l. [6] In Math. i, 18 compare ad Helvid. [7] haeres. 78, 8.

[8] Grimm, l. c. p. 125, compare Szalchtari, Monaiches Recht, 1848-48, p. 728 sqq. Keil Archaeologie 1875, § 100. Bisping, Erklaer. des Math. Evang. zu I, 18; zu Lukas, p. 84 sm. 2. Schegg, zu Matth. I. 18 (I. p. 43 sq. 149).

[9] Compare Deut. 22, 23 sqq. . . . "If a man have espoused a damsel that is a virgin, and some one find her in the city, and he lie with her . . . they shall be stoned . . . the man, because he hath humbled his neighbor's wife."

[10] Deut. 20, 7.

[11] Compare for the solemnization of marriage of the Jews: Flunk, l. c. p. 670 sq.

It serves again as a proof of the Gospel that Mary remained a virgin, when Luke retains the same expression, "espoused," even after Joseph had already conducted her to his home: "And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary his espoused wife [*τῇ ἐμνηστευμένῃ αὐτῷ*], who was with child." [1]

It is, therefore, not necessary to accept the expression *μνηστεύεσθαι* as meaning "to marry" with Ambrose,[2] with the Opus imperfectum, and especially with several other interpreters,[3] and to assume that Joseph had already inducted Mary into his home before the annunciation. Especially the saying of the angel to Joseph: "fear not to take unto thee Mary" [4] will not admit such an assumption, especially so, since, according to Mathew, the calling of Mary "wife" is also justified among espoused persons. The evangelist may assume that the legal relation between espoused persons was known to his readers, and he may make this servicesable as a proof that Jesus is the Son of David according to Law and through Joseph.

But: How did Mary become "espoused," since she had vowed perpetual virginity?

The evangelists are silent upon this matter, and we are, therefore, directed to seek a reason for this elsewhere. Ultimately we find it in a divine direction. God, who had inspired Mary to remain a virgin, showed her also clearly and distinctly that she should also become espoused to Joseph. As in the former case, so likewise is here the question in order: How and through what concatenation of circumstances did Mary arrive at the knowledge of this divine disposition? It is easy to fancy that Mary, following the common custom of the Israelites in the selection of the marriage state, was instigated thereto by her relatives. It may be assumed as certain, guided by the entire character of the Mother of God which the evangelists indicate, that she would yield to such a direction of her kin, if it were

[1] 2, 4. 5. [2] In Luke lib. II.
[3] Compare Theophyl., Maldon., Jansen., Cornel. a Lap.
[4] Math. 1, 20.

favored by a legal provision, for then she might hope that God, who directed her upon this twofold path, would also point out to her the union of the same. The "not unfounded assumption that Mary was a so-called daughter of inheritance, therefore, without a brother, and was therefore legally bound to offer 'her hand and fortune' — which latter, owing to a want of a brother, passed over to her — to her next kinsman,"[1] led her to the espousal, and precisely with Joseph, who was one of the same descent and her next legal kinsman.

Thus the way was paved which permitted the mystery of the incarnation to be accomplished in secret, and astheits opinion of the Fathers[2] that the same should be concealed, especially from the devil; a way was prepared by which the Mother and the Divine Child were secured in the eyes of the world and gave them a protector.[3]

10. *"Now the birth of Christ was thus: When Mary His Mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost: Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold, the angel of the Lord appeared to him in his sleep, saying: Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son: and thou shalt call His name Jesus: for He shall save His people from their sins. Now all this was done that the word might be fulfilled which the Lord spoke to the prophet, saying: Behold a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which, being interpreted, is, God with us."* *Math. 1, 18–24.*

Why should Joseph desire to leave Mary? or rather: What did divine Providence intend by directing Joseph to conceive the thought of separating himself from his *"wife"*?

[1] Compare Numbers 27, 6; 36, 6–12; Tob. 7, 14; 6, 11; Grimm l. c. p. 276.

[2] Compare Jerome, in Math. 1 (referring to Ignatius the Martyr); Ambrose in Luke 2, 3.

[3] Aug. de s. virginit. 4: Quia votum virginitatis Israeliarum mores adhuc recusabant, desponsata est viro justo non violenta ablatura, sed potius custura virginitatem custodiendo.

[4] Πάντες (א, B, C, Δ, Γ, etc.): ortus, origo; Rec. hus: γένεσις: generatio.

To this Holy Scripture gives a clear answer:[1] Joseph himself is to be the unsuspected witness to the birth of Jesus of a virgin, to the conception by the Holy Ghost,[2] and to the fulfilment of the words of the prophet Isaias. Besides, Matthew attains another purpose: the showing of the descent of Jesus from David. "Jacob"—thus he concludes the genealogy of Christ—"begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ."[3] Therefore also does Joseph, who, as the "husband of Mary," is the father "according to law," receive the command: "and thou shalt call His name Jesus." And hence, through Joseph, is the Son of Mary the "rod" of the house of David.

As simple and clear as this essential purpose of the present account is, so mysterious and difficult is the knowledge of the way that leads to it. Therefore, also, are the answers not concordant which are given to the question: How did Joseph arrive at the conclusion to dismiss Mary secretly? What consideration directed him?

Whether it be reserved, by deep meditation, to offer every reader of this pericope of the Gospel a full and a complete explanation shall be left undecided in the following attempt. There are especially two opinions up to the present time.

The one has Joseph to doubt the chastity of his spouse, and considers him justified, according to the law, aye, even bound to dismiss Mary; for the law punishes infidelity in the espoused as well as adultery[4]; but to retain an adulteress is, according to the "Proverbs of Solomon," foolish and impious.[5] The words of the angel: "for that which she hath conceived, is of the Holy Ghost," are understood in this sense. If, therefore, such a conception had been possible to Joseph, why should he have thought of dismissing his spouse secretly?

[1] vv. 22, 23.

[2] 1, 16.

[3] Ambrose, in Evang. Luc. 2, 2. 3. etc.: "As an unexceptional witness of her virginity her own husband is to be admitted," because he "recognized the sacred mystery. Aye, the very words of Mary obtain, through him, a greater credibility. . . ." A reason to lie (to cover the shame) "existed for one who was not espoused, but not for one who was." — Chrys. hom. 4. in Matth. calls Joseph the witness of the conception by the Holy Ghost. August., sermo 225. 2: testis pudoris virginalis fuit nuptius. Hilar. in Matt. i. h. l. Epiphan., haer. 78, 7.

[4] Deut. 22, 24.

[5] Proverbs, 18, 22.

". . . in spite of his sense of justice, and out of love and respect for Mary, Joseph could not bring himself to the point . . . of putting Mary in a bad light. . . . Therefore, Joseph chose a middle way, inasmuch as he thought of dismissing Mary secretly and of leaving the rest to God."[1] But it is hard to reconcile a consideration of being bound to dismiss a spouse as an adulteress, and still — out of love and respect — to adopt means to guard her against "talk." It naturally impresses itself upon one's mind that Joseph was not without a knowledge of the exalted worth and of the gracious gifts of his Bride. The more "just" and the purer Joseph was himself, the more was he aware also of the holiness and the purity of her, who was "highly favored." Herein, however, we find the reason for the purest and inmost love for his bride. And we realize that it was animated and borne by a fulness of supernatural divine grace as appears appropriate for the preparation of the inexpressibly exalted vocation of Saint Joseph.

The other explanation is based on the fact that the Evangelist does not say: "it was found that Mary was with child," but that "she was found with child by the Holy Ghost."[2] It presumes that Joseph had already received knowledge of the accomplished mystery. "Who may still fancy that, whilst in the house of Zachary there is jubilation over the visit 'of the Mother of the Lord,' whilst the priest loudly proclaims the distinction of the Virgin and mighty presentiments force themselves into all the surroundings, that just he, who is most proximately concerned, the groom of the highly favored spouse, should be entirely unsuspecting and excluded from all knowledge of the mystery? The Virgin had now, since her condition is no longer concealed from her spouse, left it entirely in the hands of the Lord to remove from him his doubts and fears. The love of God had already been transformed and spiritualized in both of the espoused into purity of heart, so that therein they met each other in

[1] Schanz in Matth. 1, 19 (p. 84). Of such doubts, in Joseph, also thought Justin, dial. 78; Ambrose, in Luke 2, 5; August., serm. 67 (or de verbis dom. 16, 7) and 63, cp. ad Marcel. 54; Chrys. in Matth. 1, 20; Euthym.; Jansen., Lume Brug., Ratisb., Maldonat, Filliuc.

[2] Grimm, l. c. p. 220.

mutual want" — a longing after a virginal life. "Therefore, in a compact of love, which was based upon such grounds, the Virgin may conceal from the whole world her mystery, and since she had already intoned, in a loud voice, her Magnificat, it would appear unnatural to consider her likewise reticent toward her husband. Since heaven itself had already broken silence and formally revealed the mysterious dignity of the Virgin, therefore has precisely her spouse a full right to the revelation. We need not confide the task any farther to the Virgin . . . it appears more natural that the wonderful events, that took place in the home of Elizabeth, were not unknown to him and that the sacerdotal family considered it a most sacred duty not to conceal from the spouse of the 'Mother of the Lord,' by any means, the great mystery which had just been revealed in their midst."

Therefore, to regard Mary "in any manner unfaithful" is absolutely beyond all reason; but, if "she conceived of the Holy Ghost, what shall the spouse any farther with this his bride?" . . . "who brings into his home a Son, in whom he believes he has no paternal right." For such a conception the angel's words "fear not" are proper. "It is merely a sentiment of fear, of a conscientious fear, which forbids him to thrust himself, through the espousals with his bride, into a paternity to which he considers himself not entitled: however miraculous and pure the conception of his spouse might appear to him, . . . [he had] a tender fear of violating such sacred rights by assuming a personal right."[1]

A consideration, based on the assumption of this second opinion, does not impose an obligation of assuming that Mary had to communicate to her spouse the mystery revealed by the angel. For this had not been done by her to Elizabeth, who recognized—as we shall see farther on—from the effects of the divine proximity upon the fruit of her womb, the "Mother of the Lord." And therefore, the assumption cannot be considered groundless that the proximity of the Redeemer, of the Incarnate God, operated in a similar manner upon Joseph as it did upon the precursor, and that thereby the respect and the love for Mary constantly increased in his

[1] Grimm, l. c. p. 220-225.

soul and completely excluded every doubt in regard to her fidelity.[1]

It seems to me that Mary, in the knowledge of the mysterious manner and secrecy in which the incarnation was accomplished, did not raise the veil herself, and that also in regard to Joseph she preferred to leave it to heaven to instruct him concerning her peculiarly exalted dignity, of which she had already received testimony in the home of Elizabeth. Thus we find in the action of Mary again a trait of that unconditional abandonment to the recognized will of God, which follows it even when all human prudence and consideration would suggest otherwise.

Such action on the part of the Virgin leaves it an open question whether or not Joseph had obtained a knowledge of the miraculous events that took place in the house of Zachary, through the latter or through others of the numerous witnesses or initiated. However, in regard to that which occurred without witnesses and during the whole time that Zachary was dumb, a negative answer might possibly be justifiable.

The time came when Joseph unerringly recognized the blessed condition of his spouse; when he was forced to say to himself: She is a mother. Yet: How was this done? Who operated in her that which establishes paternal rights? Who possesses, therefore, paternal rights in regard to this child? How was he permitted to enter into a marriage which brought paternal rights over a Son, in whose regard he might always ask, as did his bride once before: How can this be done? But, whatever he heard pointed to a direct and miraculous intervention of God. Precisely because he was a "just," a perfect Israelite, he had to consider himself too unworthy, "unclean" to enter into such intimate relations with the Most High, to permit himself to be called "father" where God had intervened most manifestly and in an infinitely more miraculous manner than He had once in behalf

[1] A doubt or suspicion regarding the chastity of Mary on the part of Saint Joseph is excluded by Jerome, in Matth. 1, 19: Joseph sciens illius castitatem, et admirans, quod concepisset, celat silentio, cujus mysterium nesciebat. The Opus imperf.: Bernard, hom. II. super missus est: Bonavent. specul. B. M. V. 17; Cornel. Lapid., Tirinus, Calmet, Knabenbauer, Schegg, d. hl. Joseph, Matth. 1, 18–25 in Tuebingen Quartalschr. 1889, p. 558–577; Knabenbauer.

of Sara. Had he possibly thought, in his meditations, of the scriptural account of a Virgin-Mother? But, in order that the spouse and the husband of Mary might become a witness to the conception by the Holy Ghost, God left him in certain ignorance and doubt and anxiety as to whether he should conduct Mary to his home and thereby assume paternal rights, and this to such a degree that made him resolve to dismiss his spouse, so that then, taught by an angel, he should become the most trustworthy witness of the fulfilment of the prophecy of Isaias.

If for such an interior condition the declaration of the angel to Joseph is a solution, then it must be the answer to the question of the "How," or concerning Him who had operated that which otherwise pertains to a father, and it must be able to remove the fear of assuming the rights of a husband of Mary.

Mathew communicates first the revelation (*εὑρέθη*) of the condition of the espoused to Joseph. The addition "of the Holy Ghost"[1] cannot,[2] however, be regarded as a simultaneously made discovery; Joseph discovers this only in v. 20 through the angel. It is rather placed at the top of the narrative by the Evangelist, in order thus to express at once the object thereof.[3] An analogy is likewise presented between the annunciation made to Mary and to Joseph herein that, with the latter, a revelation of the mystery of the Triune God has also been connected.

Just as much as it was against the sense of justice of Joseph (*δίκαιος ὤν*) to assume paternal rights over the Child of his spouse, so much was he also opposed to the public dismissal of Mary, because thereby he would have exposed her to a suspicion and talk of being guilty of adultery (*αὐτὴν δειγματίσαι*). Therefore Joseph adopted the plan of "dismissing Mary secretly," in order to relinquish his rights to her; but, in a manner that the world might still consider them existing.[3]

[1] See above Grimm, also the Opus imperf.

[2] "Such an anticipation, however, was the less surprising to the readers of the Gospel, since the fact was not unknown to them." (Schanz.)

[3] The mode and manner seems to be most simple, that Joseph should leave Mary "to go thence, and return possibly to Bethlehem again. Nothing seemed opposed to such a formless actual 'dismissal,' since on the part of the bride no

The angel offered him a solution which removed all doubts. The address: "Joseph, son of David," makes it manifest why God had selected him to place His Son into his care; and "Thou shalt call His name," i.e., thou shalt have complete paternal rights, and, therefore, Jesus is a Davidite. "Fear not," by these words the angel continues to encourage him, "to take Mary, thy wife." Whilst Joseph would not decide, upon his own responsibility, to assume paternal rights, he is moved to this by the heavenly messenger.[1] As a reason for this the latter says: "that which she has conceived, is of the Holy Ghost." All the questions that arose in the mind of Joseph found their answer herein. The name of "Jesus" and its explanation: "He shall save His people from their sins," are capable of banishing every other anxiety and fear that may arise on account of personal unworthiness. If the first word of the angel indicates Joseph's vocation, the last points to his equipment therefor. When Isaias[2] was called to become a prophet, and he saw God in a vision, he said: "Woe is me . . . in the midst of a people that hath unclean lips; and I have seen with my eyes the King of the Lord of hosts." A seraphim, who touched him with a live coal that he had taken from the altar of the Lord, said: "Behold, this hath touched thy lips: and thy iniquities shall be taken away, and thy sin shall be cleansed." Thereupon Isaias said: "Lo, here I am, send me."

The most joyful message, the most blessed task is thus given to St. Joseph: he is elevated by God to be the head of the Holy Family. He must not fear on account of such an exalted task, for he is to remain a tone to the Redeemer. "The

objection and no protest on account of violated rights were to be feared." (Grimm, l. c. p. 223, note.) The people, however, could not escape for their acquaintion the more they knew Mary and Joseph; and therefore were aware of their justice and piety, for according to a true Israelitic idea abstemiousness was regarded a good work, especially pleasing to God. See above p. 19 sqq.

[1] If, in the trials which Joseph had to undergo, his willingness to give up Mary is considered meritorious, how much more his faithful obedience! The parallel between him "the son of David" and king Achaz is beautifully emphasized by Grimm (p. 225 sq.), but better than the one descendant of David, does the other stand the test. That which Achaz had broken and become guilty of through his infidelity, Joseph at last amends by his fidelity.

[2] Cmp. 6. Ezechiau also, cannot, even if, is of the opinion that Joseph had intended to dismiss Mary "out of a respectful fear of the extraordinary."

merit of humility, since the Son of God voluntarily accepts the form of a servant, is in the first line and in the richest measure accorded to the Mother, who conceives and gives Him birth: and the continued merit of obedience, which He renders, of a free choice, to a sinful mortal, who could be closer connected with the blessing of such obedience, or more naturally, immediately under the influence of the grace, of such merit than he whom He loved as a father, because He had selected him to be such?[1] As the angel had directed Joseph to do, so he did; he took unto himself Mary "his wife," to his home, whereby the espousals passed into a real and valid marriage.[2] But the marriage was of a class that are now called "Joseph's marriages"; for the bride and the wife of Joseph could said: "I know not man." She, who may speak thus, and be espoused at the same time, must be sure of a similar sentiment in her spouse. If in the Old Covenant marriage is sanctified in the hope of finding in the descendants the Messiah, and in the New Covenant, because it serves the edification of the kingdom of Christ: must not that marriage be sanctified the more which possesses the source of all sanctity and the fulness of all grace through the Mother, on account of her natural relation to the Child, and through the father, to whom the Child has made Himself subject? Thus both are elevated to a higher sanctity through their Child, and this the more, since their marriage proceeds from that which otherwise forms an object of marriage — from the control of sensuality, of the curse which adheres to the race."[3]

11. Though the saying of the Mother of God: "I know not man" expresses most positively and clearly a perpetual virginity, nevertheless, it was denied by ancient and modern errors which sought to base themselves especially upon the

[1] Grimm, l. c. p. 227 sq. Hereby it becomes evident how well founded is the selection of St. Joseph by the Church as her special patron. The Almighty Redeemer, who was able to grant all to this most sacred humanity, had assumed into His plan that Joseph should serve Him as a mediator.

[2] Compare herewith especially Funk, l. c. p. 627 sqq.

[3] Grimm, l. c. p. 227. "If otherwise the object of marriage is mutual sanctification, which is gradually attained in the same degree, as sensual love, based on sacramental grace, becomes ennobled and purified through sacred intentions, aye, even finally terminates in pure love of God, how holy and sanctifying may we not regard a marriage," which proceeds from such perfections.

words: "before they came together" (πρὶν ἢ συνελθεῖν αὐτούς) (Math. 1, 18), and upon: "he knew her not till she brought forth her first-born son (καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως [οὗ] ἔτεκεν υἱόν),[1] and he called his name Jesus" (Math. 1, 25), and upon Luke 2, 7: "And she brought forth her first-born son (τὸν πρωτότοκον), and wrapped him in swaddling clothes, and laid him in a manger"; and, finally, upon the fact that in the New Testament mention is often made of "brethren" of Jesus.[2]

But πρὶν or πρὶν ἢ with the following infinitive indicates that the action did not take place at all, or its performance was a mere side issue; therefore, from the expression "before . . ." it cannot be inferred that they came together afterwards.[3] The word "to come together" (συνέρχεσθαι) may, of course, signify a coming together for marital cohabitation, but also only: to dwell together in the same house, and this latter signification is here the only correct one, because the antithesis thereof is "to be espoused," and because Mary and Joseph had not yet dwelled together in the same house,

[1] Τὸν τὸν πρωτότοκον is wanting in Math. 1, 25 in ℵBZ. Lachm., Tischd., and Westcott and Hort have rejected it.

[2] Compare Jerome, adv. Helvidium; de Wette, Exegt. Handbuch I. p. 19. "Through a superstitious anxiety for the immaculate virginity of Mary some wished to extend οὐ γίνωσκεν also to the period of the child . . . but precisely the reverse is contained in the saying, in virtue of the nature of the marital relation . . . the πρωτότοκος contradicts this attempt evidently . . . never . . . is an only son called first-born when there is no thought of a further birth, and added to this is the fact that Mathew mentions the brethren of Jesus" (3, 55). It was with difficulty that St. Jerome refrained from quite a similar degradation of the Mother of God, because it was repugnant to his Christian sense to notice at all the scandal-seeking work of Helvidius and to honor the ignorance with a refutation. A proof, that it was repugnant to the Christian feeling to unite the dignity of the Mother of God with the vocation of an ordinary married woman, is given by the words of the apostate Proto-Lutheran Agnes Coll. Tischendorf, 1876, ed. 2), which, among other things, pursues the purpose of showing that the marriage of Mary was not one that was consummated. Compare Lehner, I. c. p. 93.

[3] Probably it is better known how Jerome corrected Helvidius in this matter by showing that the "before . . ." includes the later coming together as little as the sentence: Before I took my breakfast in the port, I embarked for Africa — includes a later breakfast in port. Or that it may be concluded from the sentence: Helvidius was overtaken by death before he made an act of contrition — that he made an act of contrition after his death? This, according to Fr. S. is, is an impossibility.

[4] Think, l. c. p. 679 sq. See Math. 1, 20, the words of the angel: παράλαβε τὴν Μαρίαν τὴν γυναῖκά σου, and Luke, 1, 56, according to which Mary returned to her home after leaving Elizabeth.

for only after the revelation made by the angel did he receive her as his wife (παρελαβεν Μαριαν την γυναικα σου). Even Bleek[1] remarks, therefore, that the coming together is not to be understood of marital cohabitation but of "domestic cohabitation."

St. Jerome points to the linguistic usage of Holy Scripture,[2] according to which, from the words: "And he knew her not till . . ." as little may be deducted against the perpetual virginity of Mary as from the expression: "I am with you all days till the end of the world," that the Lord will abandon His disciples at the end of the world. Or, —when Paul says with the Psalmist: "Sit thou at my right hand: until I make thy enemies thy footstool"; —will the Lord cease to rule when His enemies are under His feet? And—as St. Jerome furthermore remarks—these examples might be multiplied: Michol, the daughter of Saul, had no child till the day of her death"[3]; or, "Noe sent forth a raven . . . which did not return till the waters were dried."[4]

"But we"—thus St. Jerome continues his refutation of the 'proofs' of Helvidius—"reason thus: every only-born is a first-born, but not every first-born is an only-born. First-born is not only he called after whom others are born, but also he before whom no other is born. The true, biblical definition of the word is found in Exodus (34, 19. 20) and Num. (18, 15). . . . If only he were a first-born who is followed by brethren, then it would not have been necessary to release the only-born by a ransom, or the payment of the purchase price might have been delayed till brethren had followed. . . . It might be asked, whether at the destruction of the first-born in Egypt the only-born were spared? Of course, if the existence of brethren were required for a first-born. But this would be a ridiculous assumption. . . ."[5] This signification of a first-born amongst the Israelites is the reason why, in the Book of

[1] Synopt. Erklärg. der drei ersten Evangelien, 1862, p. 109, there the perpetual virginity of Mary is abandoned.

[2] Potenus super hoc innumerabilis exemplis congerere et omnem incessantis praecautionis testimoniorum nube cohere; verum sibine pauca subjicium. . . .

[3] Math. 28, 20. [4] Ps. 109; I Cor. 15, 25.

[5] II Sam. 6, 23 (δυο γιους φιλους του ανοιγοντος μητρα).

[6] Gen. 8, 6 (ἑως του ξηρανθηναι τα ὑδωρ ἀπο της γης). Compare furthermore I Sam. 15, 35; Isai. 22, 14.

Josue,[1] also Machir, the son of Manasses, is called the "first-born," though he is also the only-born.[2] The word "first-born" is not precisely numerical, it denotes a relation of duty to God, to which also the only-born Son of Mary submitted Himself.

The New Testament, however, has a special meaning for this word, which is an additional reason why the Evangelists, respectively, the Holy Ghost, selected this designation for Christ. St. Paul calls Him "the first-born amongst many brethren,"[3] for the redeemed have become, through grace, the children of God. "First-born"—inasmuch as Christ is the source of all future childhood of God[4]; and inasmuch as He was the first among the brethren to enter into the possession of the inheritance.[5]—"Behold, I ascend to my Father and to your Father, to my God and to your God"[6]—thus the "first-born" addressed the "brethren." He is not simply called "first-born," says St. Cyril of Alexandria, but with the addition "amongst many brethren," as it is written.[7] But when did He become our brother—was it when He assumed flesh?" The "first-born" of creation,[8] remarks Epiphanius,[9] "the first-born" amongst many brethren, "the first-born of the Father in heaven," who is the "only-born," "is always called at the incarnation also the first-born of Mary and, yet, He is the only-born and has no brethren through her." Mary, who gave birth to such an only-born, is also the Mother of the "first-born."[10]

In order to bring the perpetual virginity of Mary into harmony with the Gospel of St. Mathew it was certainly not necessary to bring the doctrine into requisition, which was developed especially by St. Paul, concerning the relation of Christ to the redeemed. The circumstance that the Law dedicated the "first-born" to the Lord is of sufficient importance for the Redeemer, that it should be also emphasized by Mathew. "This first-born" it is whom the Lord accepts

[1] 17, 1 (LXX).
[2] Compare Num. 26, 29-34.
[3] Rom. 8, 20.
[4] Ephes. 1, 5.
[5] Col. 1, 18; Hebr. 1, 6.
[6] John, 20, 17.
[7] Thesaur. assertionum XXV, in Raithmayr, Commentar zum Briefe an die Roemer, 1845, p. 453.
[8] Col. 1, 15.
[9] Haeres. 78, 21.
[10] Compare also Galfano, la Vergine delle vergini, Palermo, 1884, p. 330 sqq.

as a sacrifice for all the other brethren. At His first presentation in the temple the priests return Him again to His Mother; but even Matthew emphasizes[1] the fact that it was precisely the High-Priests who, thirty years later, deliver Jesus unto death.

St. Jerome, the great defender of the perpetual virginity of Mary, points to the fact that the Evangelist indicates the miraculous virginal birth of Jesus, when he says that Mary herself wrapped the child in swaddling clothes and laid Him in a manger.[2]

"O senseless innovation," writes St. Epiphanius about those who "dare" attack the perpetual virginity of the Mother of God and who "maintain" groundless opinions in regard to the Blessed Mother, for on the cross Jesus Himself gives testimony of the former, by commending His Mother to John; but this He does because Mary was without any other children, and on account of the virginity of that disciple.[3] This proof is very forceful, for if Jesus had had brethren it would not merely have been their duty to take care of the mother, but also their right, which, of course, the Lord would not have violated.[4] For, even when dying on the cross, He fulfils the fourth commandment.

Hereby the last objection raised from "the brethren of Jesus" falls to the ground. Holy Scripture, remarks St. Ambrose again,[5] uses in a fourfold sense the concept of "brother,"

[1] Mth. 20, 66; 27, 1. Compare John, 11, 47. 49.

[2] l. c. . . . ipsa pannis involvit infantem, ipsa et mater et obstetrix fuit: "at cellarium . . . Luc. 2, 7. . . . Quae sordidis et sqeorypheon diluminatis convivit, dum Maria ipsa pannis involvit infantem." Luke 2, 21: "And after the days of her purification, according to the Law of Moses, were accomplished"; these words prove nothing, for the emphasis is not upon "purification" but upon "the days" and "the Law of Moses." Compare Luke 2, 23 above p. 26 sq.

[3] adv. haer. 78, 8. Compare Epiphanius: Expos. fidei; Sirmon, c. ad Arpa, in Constant, epist. Rom. pontificum. Parisiis, 1721, p. 682); Ambrose, de instit. Virg. 6 and 7. Compare Casinius, l. c. II. c. 5.

[4] Thus also Hengstenberg, Joh. Evangel. III. p. 267, says: The words: "Behold, thy son," presuppose that Mary had no other sons besides Jesus. To honor parents, by taking good care of them, is not merely a duty, but also a right of children, and Jesus would have violated this right, had he given His Mother into the care of John."

[5] A most excellent judgment by Lehner of the argumentation of St. Jerome, is very proper here in relation to this question: "Ingenious intuition, a sharp intellectual acumen and deeply penetrating biblical studies enabled the illustrated doctor of the Church to attain a degree of apologetics which all later theological science . . . has not been able to surpass."

in the sense of an own brother, of members of the same people, —thus all Jews are "brethren," — of members of the same family, — as Abraham and Lot, Laban and Jacob — finally in a spiritual sense, in which all Christians or all men are brethren.[1] With such a wide range of the idea of "brother"[2] it is natural for the modern and latest opponents[3] of the honor of the Virgin and Mother of God to attempt a proof for their opinion, which is in contradiction to the saying: "I know not man."

Granting even that James, the "brother" of the Lord and the son of Alphaeus, the Apostle, were not identical, still it would never follow from this that the former was the "own brother" of the Lord; it might merely be inferred therefrom that the traditional attempt of the explanation of the relationship between Jesus and the Alphaites is weak. For, according to this, Mary, the spouse of Cleophas,[4] and Mary, the mother of the Apostles James and Jude, of Simon and Jonas,[5] is the same person, and according to John (19, 26) at the same time the "sister" of the Mother of God. Even though the connection of the names of Cleophas and Alphaeus might raise a certain doubt,[6] still, the identity of the persons cannot therefore be called into question. For this not only the com-

[1] l. c. n. 15. Compare Augustin, in Joan. tr. 10. c. 2; 28, c. 3.

[2] Compare Gen. 14, 16; 24, 48; 29, 12. 15; Lev. 10, 4.

[3] Thus besides de Wette, Winer, Reinhardt, l. wissenschaft. Theologie, 1829. III. p. 352 sqq., In Ersch und Gruber, Encycl. 2. p. vol. 23. p. 80 sqq. (With. Grimm), Schol. zu Verhandlus d. Ak. d. Kl. d. Ak. d. Jac. Alph. 1842. Kuhn, Gesch. Jesu von Nazara, I. 1867, p. 422 sqq., Hilgenfeld. Gulsterbrief, etc.; The N. T. Woerterbuch of Grimm. Cremer bibl. Theolog. Woerterbuch d. n. t. Graecismus. 1868. Compare also Bertheau, Gesch. Jesu 1842. II. p. 582, u. Lehrb. d. Einleitung. d. N. T. Berlin 3 Aufl. 1837 p. 372 sqq. Zahn Einlig. i. d. N. T. I. Lpzg. 1897, p. 73 sqq.

[4] John, 19. 25.

[5] Matth. 27, 56; Mark 15, 40. Compare Matth. 10, 3; Mark 3, 18; Luke 6, 15; Acts 1, 13. Compare my Erklärung der Bib. d. N. T. I. vol. Münster, 1850, p. 224 sq. and my Einleitung in d. N. T., Paderborn, 1888, p. 288 sqq.

[6] The usual linguistic explanation is that these two names are only different pronunciations of the Hebrew חלפי, wherein the one time the ח obliges the ש, and the other is hardened into a tenuis. Apud Talmudicos etiam ceruerit nomen שלפי, flexibile in duplicem pronunciationem, nempe ut vel Alphaei sonet vel Cleopha, remarks Lightfoot (I. p. 513 and 674). On the other hand, compare Schegg, Jacobus der Bruder des Herrn und sein Name, 1883, p. 53, who maintains that Κλωπᾶς is a Greek word, and was especially moved by the vocalization to abandon the Semitic character of the word. That, however, the Hellenic form Κλωπας corresponds to a form חלפי (W. Grimm) cannot be disputed.

parison of the Gospel of John with the synoptics militates up to the highest probability,[1] but also the decidedly predominant and most ancient tradition in the Church, which can be traced up to Hegesippus, who wrote his ὑπομνήματα in the second half of the second century, about one generation after the death of the relatives of the Lord.[2] But the fact that two "sisters" bear the same name, Mary, is not strange, for a convincing proof that they are sisters german is not given. Besides, the same or a similarly meaning name among men is not without its examples.[3]

Much weight is placed by the modern Antidocmarianites on Math. 1, 25 and Luke 2, 7, which passages we have also considered.[4] Gal. 1, 19 also needs no further consideration here, since the relationship of the "brethren" of the Lord has already been explained. It is pointed, with a considerable predilection, to that evangelical account which introduces Mary in the company of the "brethren"[5] (Matt. 12, 46[6]; Mark 3, 13[7]; Luke 8, 19[8]); to the Acts of the Apostles (1, 14): "All these were persevering with one mind in prayer with the women, and Mary the Mother of Jesus (καὶ Μαρίᾳ τῇ μητρὶ [τοῦ] Ἰησοῦ), and His brethren." Yet, not one of these passages says that Mary is likewise the mother of these "brethren"; on the contrary, the mother is always *exclusively* designated as the *Mother of Jesus* or *His Mother* and next to her are the "brethren" mentioned. The same is to be said of the speech of the Nazarenes, since they ask in astonishment: "How came this man by this wisdom and these mighty works?"[9] They knew the descent of Jesus, His relationship

[1] The synoptic writers would not have called one of the women under the cross, precisely the sister of the Mother of God, Mary Cleophas, which is the more surprising, since they also mention Salome.

[2] Compare herewith Windischmann, Erläuterung des Briefes an die Galater, 1843, p. 36 sqq. and my Einleitung in das N. T. p. 300.

[3] Compare Schanz, Gospel of Matthew, p. 351, note 1.

[4] See above p. 82 sqq.

[5] Compare, f.i., Cramer, l. c. 72: "But the mention of the Mother of Jesus connected therewith . . . . points directly to the fact that there is question here of the same mother." It is merely overlooked that the latter might have been said so simply; the manner of connection really excludes it.

[6] Ἰδοὺ ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ.

[7] ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ.

[8] ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ καὶ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου.

[9] Matth. 13, 55; Mark, 6, 3.

— this is the sense of their speech — and therefore the names are mentioned. The other passages also, in which the "brethren" are distinguished from the Apostles (John 2, 12; 7, 5; I Cor. 9, 5), only prove that not all the brethren were Apostles of Jesus, but they exclude as little that several belonged to the number of the "twelve" as Peter may be excluded from their midst because he is especially mentioned by St. Paul, f.i., in I Cor. 9, 5.[1]

That the "brethren" of Jesus are not His own brothers has been the constant conviction of the Church. "Of Tertullian I have nothing to say," says the oft quoted St. Jerome, "but only that he was no churchman.[2] Of Victorinus, however, I assert the same as of the Evangelists, that he *mentions brethren of the Lord, but not sons of Mary.* . . . But can I not quote for thee [Helvidius] a whole series of writers . . ? An Ignatius, a Polycarp, an Irenaeus, a Justin the Martyr, and many other apostolic and eloquent men, who have written against Ebion, Theodorus of Bezan., and Valentinus, who are of the same opinion [as Helvidius], whole volumes full wisdom. Hadst thou read these thou wouldst be more sensible."[3]

In the course of the history of Israel, during its preparation for Christ, it pleased divine Love repeatedly to give children to the barren in a miraculous manner. The greatest miracle and the most glorious fertility is that of *the Virgin becoming a Mother, the Mother of God, the Mother of the Redeemer, and through Him the Mother of all the redeemed.*

We will now proceed to consider

[1] ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς.

[2] In de monog. 8 Tertullian still hesitates, but in de velandis virgin. 6 he undoubtedly does not accept the perpetual virginity of Mary; but these two writings are of his montanistic period.

[3] l. c. 17. For a further consideration of the tradition and literature compare my Einleitung in das N. T. p. 299 sqq. and 311 sqq.

Mary—The Mother of God

HAT which we profess by the words: "And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary," the Church has repeatedly formulated. The Antiochian formula confesses that the true God was born of the Blessed Mary, the perpetual Virgin[1]; the general council of Ephesus declares that should any one refuse to confess that the Emmanuel is truly God and therefore the Blessed Virgin also Mother of God . . . let him be anathema"[2]; the fourth,[3] fifth,[4] and sixth[5] councils call the Virgin Mary "Mother of God." These are followed by the Lateran council under Martin I,[6] and Innocent III., in the Professio fidei[7] prescribed for the Waldenses and

[1] Θεὸν ἀληθινὸν ἐκ Θεοῦ ἀληθινοῦ, ὁμοούσιον τῷ πατρί, δι' οὗ καὶ σὺν αὐτῷ κατηρτίσθησαν καὶ τὰ σύμπαντα ἐγένετο, τὸν δι' ἡμᾶς κατελθόντα καὶ γεναμένον ἐκ Μαρίας τῆς ἁγίας τῆς ἀειπαρθένου.

[2] Εἴ τις οὐχ ὁμολογεῖ Θεὸν εἶναι κατὰ ἀλήθειαν τὸν Ἐμμανουήλ, καὶ διὰ τοῦτο θεοτόκον τὴν ἁγίαν παρθένον γεγέννηκε γὰρ σαρκικῶς σάρκα γεγονότα τὸν ἐκ Θεοῦ λόγον· ἀνάθεμα ἔστω.

[3] Ἰησοῦν Χριστὸν . . . Θεὸν ἀληθῆ, καὶ διὰτοῦτον ἀληθῆ . . . τὸν Μαρίαν τῆς παρθένου τῆς θεοτόκου κατὰ τὴν ἀνθρωπότητα.

[4] Can. 2. Εἰ . . . ὁ . . . τὸν ἁγίαν ἐνδόξου θεοτόκου καὶ ἀειπαρθένου Μαρίαν . . . α. ε. Can. 6. Εἴ τις κατηγορεῖται, ἀλλ' ὡς ἀληθῶς θεοτόκον λέγει τὴν ἁγίαν ἔνδοξον ἀειπαρθένον Μαρίαν . . . ἀλλὰ μὴ κυρίως, καὶ κατὰ ἀλήθειαν θεοτόκον ὡσεὶ ἐμόλυνεν . . . α.

[5] καὶ Μαρίαν τὴν παθοῦσαν, τὴν κυρίως καὶ κατὰ ἀλήθειαν θεοτόκον κατὰ τὴν ἀνθρωπότητα· ἵνα καὶ τὸν αὐτὸν Χριστὸν τῶν κόμων μαστηρίῳ. . . .

[6] Si quis . . . proprie et secundum veritatem Dei genitricem semtem semperque virginem immaculatam Mariam utpote ipsum Dei Verbum specialiter et verniter, qui a Patre ante omnia saecula natus est, in ultimis temporibus absque semine concepisse ex Spiritu Sancto, et incorruptibiliter eam genuisse . . . (c. 3) . . . si quis . . . sancta Virgine quae vere et proprie Dei Maria . . . unum eumdemque Dominum nostrum et Deum Jesum Christum . . . (c. 4).

[7] Deus et homo, una persona, unus filius, unus Christus, unus Deus cum Patre et Spiritu S. omnium auctor et rector, natus ex Virgine vera carnis nativitate. . . .

the Bull of Eugene IV — Cantate Domino — for the Jacobites.[1] A renewed expression and confirmation of this fundamental truth were received through Paul IV and Clement VIII.[2] But it is perpetually professed in the addition to the Ave Maria: "Holy Mary, Mother of God," and in the exclamation: "Pray for us, O Holy Mother of God."

2. It is not our intention to present here a full and detailed proof, in general, of the divinity of Christ, the Son of the Virgin, taken from the books of the Old Testament. But a short indication thereof may be permitted. The mystery of the incarnation of the Word is the aim of the revelations made by the Holy Ghost, which, on the one hand, describe the coming Messiah endowed with divine power and dominion, aye, bestow upon Him the very name of "God," and, on the other hand, call Him also the seed of Abraham, the Son of David. The design of God, to elevate a virgin to the infinitely exalted dignity of the Mother of God, is especially clearly indicated in the prophecies of the two contemporaries, Isaias and Micheas. Not only because the former reveals the significant name of the Child as "*God with us*," but he also speaks thus of the "*Son*" of the Virgin: "*His name is wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace.*"[3] The fruit of her that "*travaileth*," so the latter announces, "*shall stand, and feed in the strength of the Lord, in the height of the name of the Lord His God*," for "*His going forth is from the beginning, from the days of eternity.*"[4] In view of this mystery, the same work of saving Israel, of defending it, of liberating it without any ransom, of leading it back, as it was once delivered

[1] . . . verum Deum, Deum Filium ex Patre genitum . . . veram hominis intégramque naturam ex immaculato utero Matris Virginis sumpsisse et sibi in unitatem personae copulasse.

[2] Constitutio "Cum quorundam" of Paul IV against the Socinians (1555), which was confirmed by the Breve "Dominici gregis" (1660) of Clement VIII . . . "eandem Beatissimam Virginem Mariam non esse verum Dei matrem, nec perfectisse semper in virginitatis integritate, ante partum sollet, in partu et perpetuo post partum . . . a. s.

[3] 7, 14; 9, 6. Compare above p. 41 sqq.

[4] 5, 3. 2. So above p. 36 sq. The parallelism of these members speaks for the reference of these words to the divinity (against H. Schultz, O. T. Theolog. p. 738).

from Egypt, and of guiding it through the desert [1] is designated, in the same manner, as the work of the Messiah and, the other time, as the work of God. This Redeemer is the rod promised of the house of David, of the tribe of Jesse, and is an Eternal King.[2]

The Old Testament, constructed upon the future, tends to raise and to answer the question, according to the contents of the truth indicated, in a constantly more positive manner. To the eternal "Word" or "Wisdom," which appears more and more as a person the nearer the end of the Old Covenant, is to be redeeming activity of God ascribed. In opposition to the utterances of human speculation, to solve the constantly more urgent question according to the essence and operation of this "Word," the Evangelist John gave the desired and fully gratifying answer: "And the Word was God . . . And the Word was made flesh and dwelt among us." [3] Of the manner in which this was done Luke narrates: "The Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the name of the virgin was Mary. . . ."

3. *"And the angel said to Mary: Fear not Mary, for thou has found grace with God: Behold, thou shalt conceive in thy womb, and shalt bring forth a Son: and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High."* (Luke 1, 30–32.) [4]

In these words the angel announces to the Virgin Mary that she shall be, in truth, a mother and, indeed, the Mother of God. He determines her real maternity, by analyzing it according to its essential characteristics in the words: "Thou shalt conceive in thy womb, and shalt bring forth"; and the maternal rights receive their first acknowledgment in the commission: "Thou shalt call His name Jesus." But the

[1] Compare Ps. 111, 9; 130, 8; Isa. 8, 9 sqq.; 33, 5; 34, 2 sqq.; 35, 4–10; also Matth. 11, 5; Luke 7, 21; Joel. 40, 10, 11; John, 10, 11; Exech. 34, 23; 37, 24; Isa. 42, 1 sqq. and 43, 1–4; 48, 20 sqq.; 49, 8 sqq.; 60, 1 sqq.; Hos. 7, 1; 13, 14; Jerem. 16, 15 sqq. 23, 7 sqq. 31, 2. 8. 21; Zach. 10, 10–12.

[2] Compare 1 Kings 7, 12–16; 2 Kings 7, 12–16; Ps. 9, 11; Psa. 89 and 132; also Isa. II, 1; 9, 6; Exech. 37, 25.

[3] 1, 1, 14.

[4] συλλήψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται.

infinitely elevated dignity of Mary, which was conferred upon her through her Son, the heavenly messenger expressed by saying of Him: "He shall be called the Son of the Most High," which, to the Israelite, means the same as the Son of God, for "The Highest" is to him a divine name.[1] But this designation is chosen in order to emphasize thereby, at the same time, the exalted dignity of the Son of Mary, which is to be generally recognized, since it is simply said: "He shall be called," therefore, without any exception, everywhere and by all, and indeed, either through faith and the manifestation of mercy in the attained personal eternal salvation, or through the acknowledgment of the justice of the Divine Judge on the part of the rejected unbelievers.[2] The following address of the angel also points to the divinity of this Son, since His kingdom is announced as eternal, one "without end."

4. The doctrine of the real maternity, in order to pursue the message of the angel according to its just described double meaning, in its preparation and further explanation of details, is already contained in the Proto-Gospel, since it announces the Messiah as the "seed" of the woman,[3] and in the words of Micheas, who designates the entrance of the Redeemer of Israel into this world as "being born," [4] and of Isaias [5] who speaks of a "conception" and a "birth" by the Virgin. The Evangelist Matthew, who records these prophecies as fulfilled, acknowledges the real maternity of Mary when he writes (1, 16): "And Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ." [6] Here [7] we may emphasize, from these words, that the incarnation cannot be conceived in such a manner as if Christ had assumed no real body, or as if He had assumed a celestial body and had merely passed through Mary (sicut per aquae-

[1] Ὑψίστου joined by θεός and alone means the highest essence, and corresponds to the עליון (compare, f. i., LXX, Gen. 14, 18–22; Deut. 32, 8; Ps. 7, 18; 9, 3; 81, 6, etc.; Dan. 3, 27; 4, 21; Jes. Sira. frequently; Mark, 5, 7; Luke, 8, 28; Acts 16, 17; Hebr. 7, 1.)

[2] Compare, among others, John, 3, 17 sqq.; 5, 28 sqq.

[3] Gen. 3, 15; see above p. 26.

[4] Micah. 5, 2; see above p. 56 sqq.

[5] 7, 14.

[6] Ἰακὼβ δὲ ἐγέννησεν τὸν Ἰωσὴφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς ὁ λεγόμενος Χριστός.

[7] Compare, for a more complete conception, above, p. 27.

duetum defluens aqua transcurrit).[1] The same Evangelist likewise expresses in the words (v. 20): "for that which is conceived in her, is of the Holy Ghost,"[2] that Jesus is the fruit of the womb of Mary, and he calls her the "Mother" of Jesus (v. 18).[3] And in order to guard the same against the Manichean errors, Fathers of the Church repeatedly point to the fact that St. Paul writes[4]: "Made of a woman," and they emphasize the word "of"[5]; for this could not have been said had Jesus not received her of her substance; but by the fact that she gave him of this, she became His Mother. Mary was found to be with child, and in explanation the angel says that this fruit (*γεννηθέν*) is of the Holy Ghost.[6] The name which Jesus imposes upon Himself: "Son of Man"[7] admits the absence of a human father, but not that of a mother of our race. Luke[8] shows, through the genesis of Jesus, that Jesus is the Son of Adam, and Mathew[9] that He is the Son of David, the Son of Abraham. If it sufficed, therefore, for the Israelite[10] that Joseph, the son of David, was the "husband" of the Mother of Jesus, and that, therefore, according to "justice and the law" Jesus was the Son of David, it still remained necessary that He be really the Son of Mary, the "wife"[11] of Joseph.

[1] Compare Decr. pro Jacobitis "Cantate Domino" Thom, Aqu. Expos. in Math. 1, lı. 1.

[2] *Τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου.*

[3] *Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γένεσις οὕτως ἦν· Μνηστευθείσης τῆς μητρὸς αὐτοῦ Μαρίας . . .*

[4] Gal. 4, 4. *ἐξαπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικός.*

[5] Compare Origen, Fragm., in the Letter of the Gal.; Tertul. de carne Chr. 20. 21; Basil, de Spiritu Sancto 3, 12; Jerome, Gal. 4, 4. This *ἐκ* (from thee) is interpreted in this sense by the Fathers, especially in connection with Luke 1, 35. Compare heron Petavius, de incarn. lib. V. c. 10, 4 sqq.

[6] Math. 1, 18. 20. [7] Math. 8, 20; 9, 6; 10, 23 etc.

[8] 3, 23–38. [9] 1–16.

[10] Therefore it appears reasonable, when, in view of the relationship with Elizabeth, the "daughter of Aaron" (Luke 1, 5), the opinion grew that Mary was not of the house of David, but was also descended from the sacerdotal tribe. Compare Schegg, Jacobus . . . p. 41 sq. and 47, where (according to Mai, Nova Bibliotheca patrum IV. 277) a fragment of Julius Africanus is given, wherein, among other things, it is said: "With Jada, the royal tribe, Levi, the sacerdotal was connected, when Aaron took to wife Elizabeth, the sister of Mary . . . It was therefore not without reason that the divine prophet (Moses) made known the conjunction (of his tribe) with that of the royal house; this contained an indication how Christ the Lord should come forth from both, and be called King and High Priest according to His human origin.

For both of the tables of genesis, this is the leading view-point. But that Jesus became also through Mary directly the Son of David, and that, furthermore, Mary imparted to Him a human nature, is taught by St. Paul concerning the Son of God when he writes: "Who was made of the seed of David, according to the flesh."[1] Oftentimes, therefore, and this in most positive words, do the Holy Scriptures express the real maternity of Mary, wherefrom the importance thereof[2] may be justly inferred. The Docetic heresies of the first Christian centuries, which took offense at the doctrine that Emmanuel should really have a creature for a mother, are become thereby witnesses of the miraculousness of this "sign." The unbelief of modern days also takes offense at this "sign"; still it does not deny that Mary is really a mother; it calls into question that her Son is God. Both agree in this, that they deny the divine maternity of Mary.

5. *"And the angel answering, said to her: The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee; and therefore also the Holy which shall be born[3] of thee, shall be called the Son of God."* (Luke 1, 35.)[4]

[1] Rom. 1, 3; . . . τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα. Compare Gal. 3, 16; II Tim. 2, 8; Heb. 2, 16. In conformity to this several Fathers emphasize that Jesus, as a true Davidide, must also be the real Son of Mary. Justin Martyr (Dial. c. Tryph. 100) says, that she descended from the house of David. Tertul. de carne Ch. 20 and 21. Origen (Comment. in ep. ad Rom. 1, 5) expresses the opinion that Elizabeth was only a relative of Mary as an Israelite, that she herself was of the same tribe with Joseph. Leo Magn. de natiy. Domini, sermo 1, Eusebius, quaest. ev. ad Steph. I. 7, considers Mary a "daughter of inheritance" and, therefore, concludes that the marriage was within the same tribe. Chrysostom, Hom. 2 in Matth.; Hilary, Comment. in Matth., Cyril of Jerusalem, Catech. XII, 23. 24, and Augustin, contra Faust. 23, 5-9, in the latter recognize the fact that Mary belonged to the tribe of Levi, all of these maintain that, through Mary, Jesus belonged to the house of David.

[2] Compare the hymn of the Church, which clothes this doctrine in the following words:

Ave verum corpus natum,	Hail to Thee, true Body sprung
De Maria Virgine,	From the Virgin Mary's womb!
Vere passum immolatum,	The same that on the cross was hung,
In cruce pro homine.	And bore for man the bitter doom.

[3] ἐκ σοῦ is probably not the original here; it is wanting in ℵ B A C[3] D, Itala and in many of the Fathers.

[4] The word γεννώμενον may be here translated by "conceived" as well as by "born," for the "mystery" of the woman, includes conceiving, bearing, and giving birth.

[5] Θεόβουλος ἔλεγε διὰ τοῦτο τὸ ἁγιον κληθήσεται υἱὸς θεοῦ καὶ τὸ γεννώμενον Ἅγιον ἐκληρώσατο Υἱὸς θεοῦ.

Various are the interpretations of these words: "The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee." This variety has its foundation in the various points of comparisons, which were made in the interpretation of these images.[1] Even among the Fathers the idea had already become favorable that by the "overshadowing" every degree of concupiscence must be excluded. Virtus Altissimi, says St. Augustin,[2] obumbrabit tibi: erit in te conceptus, libido non erit. Concupiscentiae — non erit aestus, ubi umbram facit Spiritus Sanctus. In reference to the Acts of the Apostles,[3] that the shadow of Peter cured those upon whom it fell, it was explained that the shadow of the Most High was sufficient to operate miracles in the virginal womb.[4] "The [personified] power of the Most High," says another interpretation[5]: "i.e., the Most High shall overshadow Mary with His power; the shadow of the Most High shall pass over her, shall touch her. An image, as magnificent as it is tender! The shadow of divine power passes over Mary, touches her, and divine life is awakened in her womb, as the rays of the sun awaken life in the bosom of the earth." Cornelius a Lapide finds in the image of the cloud a pointing to the mysterious in the incarnation, because the invisible and the incomprehensible power of God is in the history of Israel was manifested in a cloud, and because, at the same time, the encompassing or surrounding, under this figure, points to the purity of the operation of the Holy Ghost, in contrast to a human operation; still he does not refuse to accept the opinion of Maldonatus, which places the point of the comparison in the fructification by rain through the cloud.[6]

It must not be denied that there is a foundation for these various comparisons in the figure. Still, the variety itself militates against the assumption that the figure was selected

[1] Compare herewith, among others, especially the commentary on Luke of Cornelius a Lapide, Schegg, Schanz.

[2] Sermo 287, 3; compare Ambrose, de myst. 3.

[3] 5, 15.

[4] Dionys. Carth., Jansen.

[5] Schegg, on this passage.

[6] On *ἐπισκιάζειν*, i.e., . . . obnubilare, hoc est implere, tubes enim gignit pluvialis hic per umbram et nubem significatur pluvia, q. d. sicut nubes per pluviam, quam effundit, terram obumbrans fecundat, ita virtus Altissimi to, Virgo, obumbrando foecundam efficiet.

on account of this variety. It is not to be assumed that Mary, through the words of the angel, had adapted herself, in the one or other or in any manner, to the sense thereof. They were spoken and understood in the sense of the Scriptures, taken from the ideas of the Old Covenant and both certainly in the fullest significance that could possibly be attached to the announcement.

Above all, there is no doubt that the two parallel members express the same idea, in which the one is intended to determine and explain the other more fully. The almighty power of God will effect that the Virgin shall become a mother; this is the most obvious meaning of the words: "the power of the Most High shall overshadow thee." The moment, however, that the Son shall become man, the revelation of the Triune God shall be completed; for the angel ascribed this work to the power of the Most High and to the Holy Ghost: "the Holy Ghost shall come upon thee."

We do not really know, at least not positively, what words the angel really used in the mother-tongue of Mary; but it may be surmised that the Evangelist records the words faithfully for us, and, as far as the Old Testament is concerned, borrowed them from the LXX.

The angel speaks of the "Spirit," above all, as of a person. Mary, whose thoughts were occupied with the impossibility that in her maternity a human person should co-operate, hears a word which directly conveys light to her. The "Spirit of God" rested — thus begins the most ancient and sacred announcement — upon the waters, in order to vivify, to act in a creative manner. [1] This is the first presentation which must arise within the soul of the Virgin and which, at the same time, also removes her perplexity: God Himself, the Creator, shall directly operate in her.

The "coming down" does not sound strange; it recalls the coming of the Lord in a "cloud" to speak to Moses [2];

[1] Gen. 1, 2: ηγν (LXX ἐπεφέρετο) has this meaning; also ηγν in the Chald. and — rechab — in the Syr., where it also has specifically the meaning of the imposition of the hands in ordination. Nestle, in the Jahrbuch f. protest. Theol. 1895, p. 641, draws attention to the fact that the neb̄ap, Bible translation Gen. 1, 2 מרחפת jeshki (יחף) = ἐκινεῖτο.

[2] Exod. 19, 9. [LXX:] παρέσομαι πρὸς σὲ ἐν στύλῳ νεφέλης. Compare Exod. 33, 9: κατέβαινεν ὁ στῦλος τῆς νεφέλης.

or, how all Israel saw the fire and "glory" of the Lord "coming down" at the dedication of the temple.[1]

As the "coming down" of the Holy Ghost is connected with the representation of the coming down of the Lord in a "cloud," so does this again give occasion for the figure of the "overshadowing" of the power of the Most High. The Greek translation of the Old Testament uses, in fact, the word of which Luke makes use of here: *ἐπισκιάζειν*,[2] to designate the coming down and encamping of this miraculous and typical "cloud": "Neither could they go into the tabernacle of the covenant, the cloud covering all things (*ὅτι ἐπεσκίαζεν ἐπ' αὐτὴν ἡ νεφέλη*), and the tabernacle was full of the glory of the Lord."[3]

The thought, therefore, which is connected in the mind of the Israelite with the word "overshadow" is that God had erected, in the midst of His people, a dwelling for Himself in a cloud, that He might be present therein in a singular manner, in order to direct therefrom Israel and to reveal Himself therefrom and thence to maintain Israel as the chosen people of the Covenant. Images of the redemption of the people from the power of Pharaoh and of the destruction of the Egyptians through a cloud loomed up. And, in spite of all danger, Israel continued to exist, because "God was with it," who, in a cloud, "overshadowed" the sanctuary. The work of God, however, in the Old Covenant is a type of the Messianic activity of the redemption. Therefore the annunciation made by the angel does not merely contain the coming down of the Holy Ghost and the declaration that the Most High is to be to Mary, in truth, what the "cloud" typified in the midst of Israel; that, therefore, the Holy Ghost was not merely to act in a creative manner, because thereby the blood presented by Mary was formed into the human nature

[1] II Paral. 7, 3: *πάντες οἱ υἱοὶ Ἰσραὴλ ἑώρων καταβαίνον τὸ πῦρ, καὶ ἡ δόξα κυρίου ἐπὶ τὸν οἶκον.*

[2] Luke himself uses the word in the narrative of the transfiguration of Jesus (9, 34; compare Matth. 17, 5; Mark 9, 7). The Hebrew word for *ἐπισκιάζειν* is purely שכן to cover, to protect (Ex. 25, 20; 37, 9; Ps. 139, 13; partly סוך [to come down, to encamp] Ex. 40, 34. 35. [LXX. 40, 29.]

[3] The Syrian translation (genau) indicates that a figure of the dwelling of God in the cloud was present to the translator of Luke 1, 35.

[4] LXX: Ex. 40, 29 (Vulg. 40, 33).

of Jesus,[1] but that also the divinity—"the power of the Most High"—is to descend, in order therefrom to exercise its dominion, which is really the dominion of grace. The first act thereof, in those moments, is the sanctification or the supernatural creation of the personally assumed human nature.

This indication of the operation of the Creator of the natural and supernatural order explains not merely the *"how"* of the Virginal Maternity, but also the continuation of the words of the angel: *"Therefore also the Holy which shall be born of thee, shall be called the Son of God."*

In regard to the figure of "overshadowing" Grimm[2] remarks, especially in connection with St. Augustin[3]: "If it be essential that the incarnation be accomplished through the conception by the Holy Ghost, as an expressed antithesis to human generation, then this feature of the mystery especially finds its expression in the figure. Since it is sin which has shifted precisely in generation its most pernicious poison into a sensual and God-alienating lust, since, therefore, through generation also, sin is perpetually propagated with natural life, therefore it is of importance, should a new sinless man be born, that this sin, since it really flourishes most rankly through generation, be opposed by a higher power, and this activity of the Holy Ghost in the incarnation may appropriately be called an 'overshadowing,' and therefore, it is also proper to borrow for sinful lust figures of fire and to speak of a 'flame,' of a 'glow,' of 'heat' of sensuality. The Holy Ghost, 'resting' over the Virgin, shows Himself in the midst of an atmosphere that surrounds her as a cloud which repels from her all unholy fire, all glow of sensuality, and with its shadow acts upon her in a refreshing and animating and sanctifying manner."

6. Since, therefore, the message of the angel points, by the selection of words, to a sign of the Old Testament, to the mysterious and foreboding "cloud," this divine throne of

[1] The incarnation of the Word by Mary excludes, on the one hand, the idea that Mary presented merely an entirely formless matter (Materia nuda vel prima, which really never exists and, therefore, cannot be given); but, on the other hand, also that Mary presented a matter already formed; for the first assumption is irreconcilable with: "born of the Virgin," the latter with: "conceived by the Holy Ghost."

[2] Leben Jesu, I. p. 156.

[3] See above p. 95.

grace in the midst of Israel, therefore, Christian antiquity carried not unwisely when, in view of the figure, it compared Mary with the holy tabernacle, and applied to her the words: "They shall make me a sanctuary, and I will dwell in the midst of them"[1]; when it saw the most complete fulfilment of the words: "Holy is thy temple"[2] in the Mother of God, in whom God Himself had dwelled.

The same may be said when Mary is called by the Psalmist: "A mountain (Sion), in which God is well pleased to dwell"[3]; when she is called "the City of God," which God loves more than all others, glorious dicta sunt de te, Civitas Dei[4]; when she is designated as the "throne of God," the throne of grace,[5] for from her even then, which may be here presupposed, the Redeemer operated by dispensing graces upon His forerunner, who "leaped" in His Mother's womb, when the Lord, who had approached him, entered the world.[6] Such a throne of grace, however, in Israel was the ark of the Covenant, because the "cloud" overshadowed it.[7] Therefore St. Bonaventure[8] calls Mary totius Trinitatis requies, and John Damascen[9] praises her as the ark of the living God which carried its Creator.

A similar instruction to that received by Mary is also imparted by the angel to St. Joseph, when he announces to him in these words: "that which is conceived in her, is of the Holy Ghost"[10]—who it was that effected the maternity in the Virgin.[11]

[1] Exod. 25, 8; compare Jerome, com. in Ps. 17, n. 2; Modestus, enc. in Deip.

[2] Ps. 64, 6; thus Modestus, l. c., John Damascen, or. 1 in Deip. nat. and the or. 2 in Deip. nat., the ord. de laud. Deip. nat., ascribed to Epiphanius, but probably belonging to an Epiphanius of Cyprus.

[3] Ps. 67, 17; thus John Damascen, or. 1 in Deip. nat.

[4] Ps. 86, *Fundamenta ejus*, Augustine, Theodoret refer v. 5 to the birth of the Messiah as the foundation of the glory of Mary.

[5] Eccl. 24, 7: "I dwelt in the highest places: and my throne is in a pillar of a cloud."

[6] Luke, 1, 14. 44.

[7] This type is especially favored and presented according to various sides. The preciousness, the pure gold, wherewith the ark was externally decorated, the treasures contained therein of divine wisdom and science served especially as parallel points. Compare Thomas de Kempe, Paulus, Psalm. David. Analysis, 1682 t. VI. p. 836; by Zechaike, 1677 t. III. p. 639 sq.

[8] Spec. B. Virg. [9] orat. 2 in Deip. dormit. [10] Matth. 1, 20.

[11] Compare Thom. Aquin. on Matth. 1, 20: Hic agerit incarnationis mysterium, et nota, quod cum tria ibi fuerint, scil. ipsa Virgo concipiens, Filius Dei concepta

The angel does not speak of the "Spirit" of God in general, but he brings Mary into a relation with the person of the Holy Ghost. Because every work of God from without is a work of the one tri-personal God, therefore, likewise that of the incarnation is one that is common to the Trinity. The angel, however, attributes it, in a special manner, to the Holy Ghost — opus conceptionis commune quidem est tot Trinitati, secundum tamen modum aliquem attribuitur singulis personis[1] — and he gives therefore, at the same time, a reason, saying: "therefore, the Holy which shall be born of thee shall be called the Son of God." The sanctity which is operated in the creatures is ascribed to the Holy Ghost; this is the more appropriate to "the Holy" (*τὸ ἅγιον*), which is the cause of all other sanctity. The motive, however, of the incarnation, of the creative act in Mary, is divine love; for "God so loved the world, as to give His only begotten Son."[2] The love between the Father and the Son, however, is hypostatically united in the Holy Ghost; and, corresponding to this inner outpouring of the same, love externally manifested is also ascribed to the Holy Ghost.

Sanctification and incarnation are works of a supernatural creation. As the revelation by Moses ascribes natural creation to the "Spirit" of God, so does the angelic annunciation attribute supernatural creation to the Holy Ghost.

From this we conclude, at once, how intimate the relation of the virginal Mother of God is to the person of the Holy Ghost. The Church calls her the "Spouse of the Holy Ghost."

According to the message of the angel Mary conceived and brought forth the "*Son of God*," not the Son of the Holy Ghost, for the idea of paternity is essentially established herein that he who generates produces the same kind by the communication of his substance. Christ, according to His divine nature, is essentially like the Holy Ghost; still, He does

et virtus activa Spiritus Sancti. . . . Nota, quod in conceptione aliarum mulierum in semine viri est virtus formativa, cujus subjectum est semen; et per hanc virtutem formatur foetus et vegetatur in corpore mulieris. Hanc autem supplevit virtus Spiritus Sancti.

[1] Thom. S. th. III. qu. 32 a. 1.

[2] John, 3, 16. Compare Ephes. 2, 4 sq.

not proceed from Him, but from the Father.[1] This truth the Apostles presupposed, as is evident, when St. Paul calls the rod of David "*according to the flesh*," or the Son of the "*Woman*" the "*Son of God*."[2] Elizabeth salutes Mary in the words[3]: "*How is this to me, that the Mother of my Lord should visit me?*" "*There is born unto you*"—therefore truly a child of His Mother—"*the Saviour*" is the message to the shepherds, which attributed, at the same time, the divine name of "*Lord*" to Him.[4] The Child, "which lies in the manger," points to the Mother; the heavenly hosts point to the Child, the Son of God.

7. According to the words of Holy Scripture, therefore, Mary is fully and completely a Mother, but her Son is the "Son of God," the second divine Person. True, the only begotten Son of the Father is of eternity, but, according to revelation, it is precisely this divine Person, in whom the human nature taken from Mary, as Mother, subsists, or: "the Son of God" has made the human nature, which He has taken from Mary as Mother, His own in such a manner that, as a person, He assumed it into His own being. Since the human nature of Jesus does not exist except in the divine Person, and since Mary is, in truth, the Mother of the "Son of God," therefore, it follows that the conception of the human nature could not precede the union with the Person of the Logos, that the humanity of Jesus did not exist for even one moment otherwise than in the divine Person.[1]

Holy Scripture says: "Son of God"; therefore, in that which is proper to the second Person as such, which pertains especially to it, not in that which is common to it with the

[1] Tolentanus XI. Nec tamen Spiritus Sanctus pater esse erednndus est Filii, pro eo, quod eadem Spiritu Sancto obumbrante concepit. Thom. Aqu., S. th. III, qu. 32 a. 4 ad 1. Corporalis autem secundum quod homo conceptus est de Spiritu Sancto sicut de activo principio, non tamen secundum similitudinem Speciei, sicut homo nascitur de patre suo. Et ideo Christus non dicitur Filius Spiritus Sancti.

[2] Rom. 1, 3; Gal. 4, 4.

[3] Luke 1, 43.

[4] Luke 2, 11.

[1] St. Thom. Aqu. III. qu. 33 a. 2 c. says in regard to "conceptus est de Spiritu Sancto": necesse est dicere, quod ipsum corpus Christi, dum conciperetur, esset a Verbo Dei assumptum. Upon this basis the angelic doctor concludes (l. c. qu. 35 a. 4. c.) quod vere possit dici Deum esse conceptum et natum de Virgine. Sic hoc autem dicitur aliqua mulier alicujus mater, quod eum concepit et genuit. Unde consequens est, quod Beata Virgo vere dicatur mater Dei.

other two Persons, did the Son assume His human nature. With the Son as such does therefore Mary maintain a special relation; on account of the unity of His divine nature with the Father and the Holy Ghost, and of the procession of the Son from the Father, and of the Holy Ghost from the Father and from the Son, do the Father and the Holy Ghost enter immediately into a special intimate relation with the human nature of Christ united with the divine Person, and thereby, furthermore, with the Mother of the "Son of God." Jesus, who through Mary became Man, is also the Son of the Father. He is a co-principle of the Holy Ghost (qui ex patre filioque procedit).

As such, therefore, the Blessed Virgin assumes a dignity which is as elevated as her relation to the Son and to the Most Holy Trinity is a most intimate one.[1] Herein is founded the special veneration [2] which the Church shows her and loves to clothe in scriptural language, which refers to "Wisdom," to her Son.[3]

But in doing this the Church renders adoration to the uncreated Wisdom, which is the foundation of the dignity of Mary.

But here the question arises: What right has the Church to apply the praise of Wisdom to the Mother of the incarnate Wisdom?

From eternity it was a design of God that the Son should become man. Herewith was connected the other

[1] Thom. Aqu., S. Th. I. qu. 25 a. 6 ad 4 — quod humanitas Christi ex hoc quod est unita Deo, et beatitudo creata ex hoc quod est fruitio Dei, et Beata Virgo ex hoc quod est mater Dei, habent quandam dignitatem infinitam ex bono infinito, quod est Deus; et hac parte non potest aliquid fieri melius ex, sicut non potest aliquid melius esse Deo.

[2] This special veneration is called hyperdulia. It is as old as the Church. The sacred monuments declare the dignity of the Mother of God and the Fathers praise her; and this the more whenever heresies intended to curtail her honor. Compare herewith, above p. 8.

[3] "The application of these passages to Mary is very ancient and ascends beyond the middle ages into the patristic times; but, as far as we know, is only contained in the text of the Latin liturgy, and is especially in use in the Roman and Mozarabic liturgies." See Scheeben, Dogmatik III. p. 466 sq. Haymo, hom. de assumpt. Virgin. Lectiones hujus [—especially in Eccl. 24, 1 sqq.] . . . Sed haec particula a catholicis et erudita patribus in solemnitate perpetuae Virginis Mariae, de qua eadem Dei Sapientia carnem assumpsit, ad legendum ordinata est.

design, that this be done through Mary — a virgin. These designs were for ever in God, they existed when God created heaven and earth, and in view thereof God created and formed all things terrestrial and man. Divine wisdom ordains and directs all things created toward their end, i.e., toward God, their origin. In the incarnation the union of the creature with the Creator is most perfect, in the union of the most perfect creature with the Creator, in the union of the human nature with the divine in the one, in the second Person of the Blessed Trinity. According to the divine plan the consummation of this is inseparably united with the co-operation of an instrumental cause, of a Mother, from whom the Son is to take His flesh.

Since the design of the incarnation came forth from God and became effective, the divine wisdom directs and determines all the ways of history to this first end, and, since therewith, as a second, a subordinate end, the preparation of the intervening cause is connected, therefore the Mother of the Word in this second, eternal end in the plan of the Father. Therefore, with the first promise of a Redeemer in Paradise the co-operation of the "*Woman*" is also announced.

With this promise the eternal design of God to redeem the world, through His Son, became effective in time; the seed was planted which, as the "Emanuel," was active at first in the midst of humanity in general, then especially in the midst of the people of the Covenant,[1] until in the fulness of time "the Word was made flesh and dwelled amongst us": and this, according to the eternal design of God, as "seed of the woman," as the "Son of the Virgin," and as the "First-born" of Mary.

All the operations of the creation, of the preservation and the government of the world, of the direction and guidance of humanity to its last end, to a union with God as was accomplished in the incarnation, to the redemption, all this the so-called libri sapientiae[2] ascribe to "Wisdom." And the nearer these sacred books are to the end, the clearer do they designate

[1] Compare the development of Isai. 7, 14 sqq. p. 80 sqq.

[2] Especially the "Proverbs," "Jesus Sirach" (Ecclesiasticus), and the "Book of Wisdom." These and besides the "Proverbs" (Ecclesiastes) and the "Canticle of Canticles" are cited by the Missal and the Office as the "libri sapientiae."

Wisdom as a person, and ascribe to her especially the symbolical works of redemption: "She brought him [the first man] out of his sin . . . when water destroyed the earth, wisdom healed it again, directing the course of the just by contemptible wood . . . she delivered the just man [Lot] . . . But wisdom hath delivered from sorrow them that attend upon her. . . . She kept him [the just] safe from his enemies, defended him from seducers, and gave him a strong conflict, that he might overcome. . . . She delivered the just people and blameless seed from the nations that oppressed them. She entered into the soul of the servant of God; and stood against dreadful kings in wonders and signs. And she rendered to the just the wages of their labors, and conducted them in a wonderful way: she was to them for a covert by day, and for the light of stars by night. And she brought them through the Red sea and carried them over through a great water; but their enemies she drowned in the sea. . . ."[1] Then the book of Wisdom describes the marvelous direction of Israel through the desert toward "Wisdom," and especially emphasizes how all the inflicted punishments served her purposes. . . . "For great power always belonged to thee alone: and who shall resist the strength of thy arm? . . . But thou hast mercy upon all, for thou canst do all things and overlookest the sins of men for the sake of repentance."[2] Such a representation of wisdom justifies the application of this description to the "Word" from a view of the New Testament, and the recognition of the operation of the Logos in the activity of "Wisdom."

If "Wisdom" is the Son, then the relation thereto is also given of the Mother, who is called: "The Mother of Wisdom." To give the same to the world as a necessary intervening cause is God's eternal design, and, therefore, everything was created, ordained, and directed in view of her. Therefore are also applied to her, by the Church, the words: "*The Lord possessed me*[3] *in the beginning of his ways, before*

[1] See above p. 91.

[2] Book of Wisdom, cc. 10 and 11.

[3] In the Missal and Office: therefore given here also according to the Vulgate. [3] Ibid. 11, 22.

[3] Hebr. קנה, Vulgate possedit; LXX: *κύριος ἔκτισέ με*. Scheeben, Dogmatik III p. 466 interprets ἔκτισε with προέκτισε, concedere = fundare, resp. constituere, corresponding to vias Domini = προόδους, processiones ex Deo.

he made anything from the beginning. I was set up from eternity, and of old before the earth was made.

"*The depths were not as yet, and I was already conceived; neither had the fountains of waters as yet sprung out:*

"*The mountains with their huge bulk had not as yet been established: before the hills I was brought forth:*

"*He had not yet made the earth, nor the rivers, nor the poles of the world.*

"*When he prepared the heavens, I was present; when with a certain law and compass he enclosed the depths:*

"*When he established the sky above, and poised the fountains of waters*[1]*:*

"*When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth:*

"*I was with him forming all things*[2]*; and was delighted every day, playing before him at all times;*

"*Playing in the world: and my delights were to be with the children of men.*" (Proverbs, 8, 22-31.)

For the same reason the words of the book of Ecclesiasticus 24, 5-8. 14. may be applied:

"*I came out of the mouth of the Most High, the first-born before all creatures:*

"*I made that in the heavens there should rise light that never failed; and as a cloud I covered all the earth:*

"*I dwelt in the highest places: and my throne is in a pillar of a cloud.*

"*I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea. . . .*

"*From the beginning, and before the world, was I created; and unto the world to come I shall not cease to be.*"

Jesus Sirach (Ecclesiasticus) then describes the operation of "Wisdom," which had established a dwelling upon earth among men (v. 9-13. 15-23): "*And I have stood in all the earth: and in every people, and in every nation I have had the chief rule . . . and in all these I have sought rest, and I*

[1] According to the Hebrew: "fortified the fountains of waters."

[2] LXX: ἤμην παρ' αὐτῷ ἁρμόζουσα.

shall abide in the inheritance of the Lord." The human race had repeatedly abandoned God; the deluge and the building of the Tower of Babel indicate that the whole human race can no longer be the bearer of the Messianic hope, for it had fallen repeatedly into idolatry. "Wisdom" therefore chose for herself an "inheritance," a people, and the germ which was implanted through the Proto-Gospel into humanity is especially entrusted to the seed of Abraham. "*Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.*" The operation of "Wisdom" is described: "*And so was I established in Sion, and in the holy city likewise I rested: and my power was in Jerusalem. And I took root in an honorable people, and in the portion of my God, his inheritance: and my abode is in the full assembly of the saints. I was exalted like a cedar in Libanus, and as a cypress-tree on mount Sion. I was exalted like a palm-tree in Cades, and as a rose plant in Jericho: As a fair olive-tree in the plains, and as a plane-tree by the waters in the streets, was I exalted. . . . I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odor like the best myrrh: And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut: and my odor is as the purest balm.*

"*I have stretched out my branches as the turpentine-tree, and my branches are of honor and grace. As the vine I have brought forth a pleasant odor: and my flowers are the fruit of honor and riches.*"

For this symbolically described operation of the Logos in Israel is taken as an intermediary cause, and as a condition connected therewith in the eternal design of God, this that this "Wisdom" is to come forth from the "*Woman,*" from the "*Virgin*" as from her Mother. On the feasts of Mary, therefore, uncreated divine Wisdom made Man is adored in these words, and the exalted position and the most intimate relation which, in its eternal design toward "Wisdom" God's almighty power has assigned to the ever Blessed Virgin, is announced. A position so uniquely great, a relation so singularly intimate that it is distinguished more than by a mere degree, aye, it is essentially distinguished from the dignity of any other creature, even of the most exalted.

But another reason is also given why the Church applies the description of the activity of Wisdom to the Mother of God. And herewith we touch a point which is to form the subject of our next lecture. In no creature has "Wisdom" revealed its activity in such a perfect manner as in her Mother; no creature is such a pure mirror and such a perfect copy of the beauty of "Wisdom" as is the soul of Mary. Besides, it should be pointed out beforehand that Mary, as Mother, is the mediatrix of the incarnation and thus of the salvation of humanity. If we reflect, in addition to this, that the activity of "Wisdom" is described also in a manner that corresponds with maternity, "with the being and activity of a mother,"[1] then we might thereby regard this as the reason why the Church applies especially the following words:

Jesus Sirach (Ecclesiasticus) 24. 12. 24–31 (Vulgate): *"Then the creator of all things commanded, and said to me: and he that made me, rested in my tabernacle." "I am the mother of fair love, and of fear and of knowledge, and of holy hope. In me is all grace of the way and of the truth.*[2]

"Come over to me, all ye that desire me, and be filled with my fruits. For my spirit is sweet above honey, and my inheritance above honey and the honey-comb. My memory is unto everlasting generations. They that eat me shall yet hunger; and they that drink me shall yet thirst. He that hearkeneth unto me shall not be confounded; and they that work by me shall not sin."

But, if the price of the most perfect work of "Wisdom" is the glorification and the adoration of this eternal Wisdom Himself, then the application of the concluding words is justified: *"They that explain me, shall have life everlasting."*

[1] Scheeben, l. c. p. 468.

[2] Bonaventure, Spec. 6. Maria gratulabunda dicere potest illud Ecclesiastici: in me omnis gratia viae et veritatis, quae mater est ejus, quem beginna plenum gratiae et veritatis. Et quid mirum, si illa virga est tanta decorum Spiritus Sancti affluentia, in cujus flore Spiritus Sanctus requievit cum tanta donorum affluentia.

Mary—The Mother of the Redeemer

ND the Word was made flesh and dwelt among us." 1. Our Redeemer must belong to us; "for both the one who sanctifieth, and they who are sanctified, are all from one." [1] "But when the fulness of the time was come, God sent His Son, made of a woman" [2]; for the enemy is not really conquered, unless He who conquereth him was Man of a woman.[3]

The first mention made of the Mother of the Redeemer is in the Proto-Gospel, Gen. 3, 15: "*I will place enmities between thee and the woman, and thy seed and her seed: the latter will crush thy head, and thou shalt lie in wait for his heel.*" [4] The text of the Vulgate is as follows: "Inimicitias ponam inter te et mulierem, et semen tuum et semen illius: *ipsa* conteret caput tuum, et tu insidiaberis calcaneo ejus."

The Hebrew text is borne out by the LXX (*αὐτός σου τηρήσει κεφαλήν, καὶ σὺ τηρήσεις αὐτοῦ πτέρναν*), the Targum of Onkelos, the Peschitta, by the Fathers and by even several ancient Vulgate manuscripts, which give also *ipse*.[5]

It is true that הוּא is repeatedly found as a feminine in the Pentateuch,[6] but the version of our present Vulgate-text with *ipsa* is — apart from the mentioned testimony of the most ancient translators—excluded by the following mascu-

[1] Heb. 2, 11. [2] Gal. 4, 4. [3] Irenæus, adv. haer. V. 21.

[4] הוא ישופך ראש ואתה תשופנו עקב
ואיבה אשית בינך ובין האשה ובין זרעך ובין זרעה

[5] Compare hereon, especially quotations from the Fathers, by Reinke, Beitrange, 1853. II. p. 212 sqq., 255 sqq., and Hüpel, Tuebing. Quartalschr. 1859. p. 195 sqq.

[6] i. in Gen. 3, 12. 20; 4, 22; 7, 2; 20, 5; 38, 25. Lev. 2, 15; 11, 39; 13, 10. 21; 16, 31; 21, 9. Num. 5, 13. 14.

line form of the Verbum finitum יְשׁוּפְךָ and by the masculine personal suffix כּ. The *ipso* is an ancient, and ever since then a traditional interpretation, which sees in the Mother of the Redeemer the crusher of the serpent, and this, of course, with the idea that she is this only through her seed.

After considering all things concerning this subject, we find that the conclusion is in favor of the Masoretic text. A diversity exists in the version or rendering of the word שׁוּף. The Hebrew text, which retains the word twice, is rendered in the Vulgate by conterere and insidiare. The intention seems to be, as is the case in the various German translations with "zertreten," "zermalmen," "stechen," "nachstellen," to give an account of the figure contained in the word "heel." [1] The probable derivation of that word is from שׁוּף = to rub [2] (LXX), so that the translation might correspond entirely with "to crush," "to grind." Furthermore, the use which Holy Scripture makes otherwise of this word admits an adaptation to the context, respectively, to the actually used figure.[3] Even though such use may be justified, still, it must not be overlooked that nothing really different can be said, and, therefore, that it is contained in the Proto-Gospel, and that that which "the seed of the woman" does to the seed of the serpent, the latter does to the heel of the seed. The very moment, therefore, in which the Redeemer crushes the head of the serpent, kills it, that very moment the serpent does the same to the heel of the seed of the woman; to the "heel," for it is the part, or the means, by which the power of Satan is broken.[4]

[1] The LXX. (τ.), and Baumgarten, Keil, Genesius, Hengstenberg, Rordiger, Fuerst, and Delitzsch give the same meaning to both numbers of the word שׁוּף. The Syr., Samarit., Targ. Jon., Saad. Gaon., Vulgate, Ewald, Knobel, and Dillmann place a special significance in the figure of the second member and translate accordingly.

[2] Benike, l. c. derives it from שׁאף = to breathe vengeance, to clutch, to snap at; therefore, the proper meaning would be — to ensnare, to trap.

[3] Compare Job 9, 17: "He shall crush me in a whirlwind (בְּשַׂעַר) and multiply my wounds even without cause." Ps. 138, 11: "And I said: Perhaps darkness shall cover me (וַאֲשׁוּף) and night shall be my light in my pleasures." Darkness is a figure of misfortune as light is of good fortune. In both of these cases the "making impotent is common."

[4] In the scriptural saying there is question concerning the heel, and this without any regard "whether the biting of the serpent in the heel would, through

However, this question was propounded and requires an answer: Is the הוּא, "He," to be taken personally? Must it be referred to the Messiah and, in consequence thereof, is the *Woman*, whose Son this seed is, *Mary?* or, is it only generally and that "instead of the friendly relation between the woman and the serpent, which had become for her so disastrous, an irreconcilable conflict between men and the accursed animal is to be waged, in which the latter, through its cunning craft, shall endeavor to attack the former constantly, but that they shall inflict an open and manly death-blow?"

As God addresses Eve and Adam as persons, so, too, He addresses the serpent as an individual: "And I will place enmities between thee and the Woman, . . ." The antithesis between the serpent as an individual and the "Woman" demands that we also think of her as a person. Naturally we should first think of Eve, if to her might be applied the declaration: "I will place enmities." For Eve was conquered by the serpent, and was—to use the case of a biblical expression —"under the servitude of sin." [3]

Who, therefore, is this "Woman"?

The address of God continues: "And between thy seed and her seed"; it mentions here the spiritual children of Satan or the devil and all his followers, therefore a multiplicity, and it occasions, thereby, also of the seed of the woman a thought of multiplicity.[4] But since the woman cannot be Eve, therefore, the thought of humanity in general is excluded in

its poison, be as deadly to man as the crushing of the head by man would be to the serpent." (Dillmann, Comment. auf Genesis, 1872, p. 76.) Therefore this cannot be admitted as an objection against the Messianic interpretation.

[3] Dillmann, l. c. in 3, 15. On the contrary Dietlein, l. c. p. 33, says: "A gospel of a humanity, which delivered itself, they [the serpents] did not know." Nor does Holy Scripture know it. Hengstenberg, Christologie des A. T. I. p. 21–23, interprets the seed of the woman by humanity and determines the sense thus: "The descent from the woman will at some time conquer the and make thee feel thy complete impotency." The words זַרְעָהּ and זַרְעוֹ are not accidentally chosen: the ideal unity stands in close relation, in regard to the whole human race, with the person of the Redeemer, who embraces all within Himself.

[4] Compare, f. i., Rom. 6, 6. 12. 19. 20; 8, 2. 21.

[5] In regard to the word "seed" (זֶרַע, σπέρμα), which, as a collective idea, designates a multiplicity in unity and may be used of persons as well as of a single individual, compare Gal. 3, 16, where the Christ as individual is understood as a person, and as the mystical Christ with whom the Church is united. Compare my Erklærung d. N. T. vol. 1. 1800, p. 285 sq.

the seed of the woman, but it contains merely those who are descendants, and really spiritual descendants of the "Woman"; for the antithesis thereto, the "seed" of the serpent, designates also, not a natural, but a spiritual descent. And thus we reach the question: *Who are the seed of the Woman?*

The conclusion of the Proto-Gospel abandons the seed as a multiplicity and speaks once more to the serpent as an individual; it speaks to the tempter and announces a moment wherein he shall be completely conquered. But, if precisely for this decisive moment the seed of the serpent is understood as a unit, then also must the opposite, victorious seed of the woman be taken as a unit or as a person. For how can, ultimately, the determined action — to crush the head of the serpent — be attributed otherwise than to a person? And, therefore, the question arises: *Which person is this seed?*[1]

Even the pre-Christian Jew, especially that of the people of the Covenant, may understand that a seed of the woman is ultimately to take from Satan his power again, and that a woman especially is brought into antagonism with the serpent. But it is a peculiarity even of this prophecy, that its full clearness was only ascertained after its fulfilment and that, in a manner, which could give a satisfactory solution to every question unanswered up to that time.

This attribute the name had happened to the serpent to the seed of the woman, which must be regarded as a person, and, in fact, to that part thereof by which it is to conquer. If we strip this message, from a standpoint of the

[1] Compare herewith the words of the Protestant Dietlein, l. c. p. 33: "And if, therefore, a perfectly determined action is ascribed to the seed: he shall crush the head of the serpent — how could Eve, who was not perverted by the schools of human knowledge, think of a many-headed creature of serpents? Later it would be said to her in vain: in labor thou shalt bring forth children. Is she to understand this as a fuller explanation of the promised seed of the woman? On the contrary: thereby the seed of the woman was brought out still more distinctly from the mass of humanity which is to be brought forth under the curse." Dietlein indicates that Eve's saying at the birth of her first-born — Gen. 4, 1 — by no means, regarded the parturition of children as an "explanation of the preceding declaration of the seed of the woman." Correct as this remark is, there still remains, on the other hand, the open question: why is a word (זרע) selected, which means at the same time, a multiplicity? And it should not appear strange, if even Eve entertained a certain doubt concerning the promise.

New Testament, of its figure, then it will follow that the means, through which Christ Jesus has conquered Satan, is His human nature; because through it the Lord died, and through it He overcame sin and death.[1] Hereby we have attained a viewpoint which will enable us to comprehend the words in which John the Baptist addressed the Jews,[2] and also the leaders of the people, the Pharisees and the Sadducees[3] — as a brood "of vipers" (γεννήματα ἐχιδνῶν). For it was they who in their infidelity persecuted Jesus, condemned Him to death, and demanded His execution from Pilate. With an irreconcilable enmity they opposed the Messiah, the seed of the Woman, and finally crushed the "heel" of the Conqueror of the serpent and thus manifested themselves as the prophesied spiritual descent of the serpent.

The seed of the woman, as a unit or person, which is to crush the head is Christ Jesus, and, therefore, *the Woman is Mary, His Mother.*

The question is still to be solved: Who are the seed of the woman, which, in antithesis to the seed of the serpent, is also to be understood as a plurality? Mary, the "*Woman*," has in and through her Son also a spiritual offspring, for her Son lives in all the just of the Old and of the New Testament, or Emmanuel lives in Israel, Christ in the Church.[4] Between these and Satan there exists an enmity, which God has established; of humanity in general this cannot be said. Therefore, we may regard the words of the Apostle Paul: "may the God of peace crush Satan speedily under your feet" as a justified allusion to the Proto-Gospel.

The activity of the Son of Man reaches back to Paradise, and this is precisely the beginning of the punishment inflicted upon Satan, that through the "seed" of Mary, the first victims of his seduction, Adam and Eve, are again torn from him; for "this wisdom" . . . "brought him," "whom God

[1] Compare Rom. 8, 3: . . . ὁ θεὸς τὸν ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας καὶ περὶ ἁμαρτίας κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί. . . .

[2] Luke 3, 7.

[3] Matth. 3, 7. Compare with Matth. and Luke my Einltg. in das N. T. p. 203, 239.

[4] Compare p. 50 sqq., where we find the same assumption for the prophecy of Isaias 7, 14 sqq.

[5] Rom. 16, 20; compare my Erklaerung des N. T., 3 Bd., 1891, p. 416.

had formed the father of the world," "out of his sin."[1] As often as men, since Adam and Eve, were won for heaven, so often the enmity between Satan and the seed of the Woman became, for the latter, one crowned with victory.

That Mary may claim all who, after the Proto-Gospel, are in enmity with Satan as her spiritual offspring, points toward a certain antithesis between her and Eve. This comparison is extremely ancient. To the self-exaltation, the infidelity, and the disobedience of Eve were placed in opposition the humility, the faith, and the obedience of Mary from most ancient Christian times. That which Eve had violated through her disobedience, Mary again repaired through her obedience.[2] This parallel is not without a foundation; even Holy Scripture leads up to it. It is well known that St. Paul[3] places Adam, the progenitor of humanity, and, therefore, according to the divine decree, also the author of original sin, in opposition to Christ, the head and the foundation of all supernatural life; furthermore, it is well known that Eve is not the cause,[4] but, in fact, the intermediary, the starting point or the beginning of sin. She was the first to consent to sin.[5] Eve's personal sin and guilt are also assumed in the divine decree, as the antecedent condition, that the transgression of the head, of Adam, was to contaminate the whole human race, for it would not appear proper to divine justice that Eve—had she personally remained in the state of original justice—should have fallen under the power of sin. Eve's consent, therefore, appears as a condition that the sin of Adam should receive a universal significance and effect. And thus the antithesis leads to this that Mary should assume toward the redeeming work of the second Head a similar position, so that, in the divinely determined plan, the accomplishment of

[1] Sap. 10, 1. 2.

[2] Justinus, dialog. c. Tryph. 100; Irenaeus, adv. haer. 5, 19; 3, 22. 24; Tertullian, de carne Chr., 17. "Eve believed the serpent, Mary believed the Angel Gabriel, quod illa credendo deliquit, haec credendo delevit." Herein is pointed toward an antithesis of mediators—with Eve the serpent, with Mary the angel. Compare Oswald, Religiöse Urgeschichte der Menschheit, 1884, p. 206 sq.; Lehner, l. c. p. 33 sqq.

[3] Rom. 5, 12 sqq. and I Cor. 15, 21 sq.; see above p. 24 sq.

[4] See above p. 25 sqq.

[5] Ecclesiasticus, 25, 33: A muliere factum est initium peccati et per illum omnes mortimur.

the work of salvation be also connected with her consent.[1] As Eve is the mother of the whole human race, "the mother of the living,"[2] in its fallen state, so is Mary, through her Son, the Mother of all the spiritually living. On the same way in which the human race had descended God, must it be brought back again to Him.[3]

2. This promise, that one of our race shall be the Mother

[1] Therefore the manner of the reading of the present authorized Vulgate: ipsa conteret, quasi tuum—often a meaning which presupposes the one explained. I wish to add the declaration of the Protestant Dietlen, l. c. p. 32, who calls it "not an incorrect version of the original thought," for it might be true of the Mother of Christ, that she should crush the serpent's head "through the Son, she does it through that which she was, because this was a prerequisite that the Victor might be born."

[2] Gen. 3, 20.

[3] This antithesis between Eve and Mary forms already a basis for the conclusion of the letter of Dionysius (c. 12): "For he who thinks he knows something without a true, attested knowledge of life . . . is seduced by the serpent . . . Therefore, let the heart be to thee knowledge, and the true and holy word. If you carry timber of this kind . . . Eve will not be touched, but found faithful as a virgin; redemption will show itself. . . ." — Very numerous are the explanations of the Fathers on this point. Justinus, dial. c. Tryph. 100. c. 105 after emphasizing the idea that the road to God is the one on which He was abandoned, says: παρθένου γὰρ οὔσης καὶ παρθένου τὸν λόγον τὸν ἀπὸ τοῦ ὄφεως συλλαβούσης, σημεῖον καὶ θάνατον ἔτεκεν· πίστιν δὲ καὶ χαρὰν λαβοῦσα Μαρία ἐν πνεύματι . . . Irenaeus, adv. haer. 3, 22 says of Eve still a virgin: inobediens facta et sibi et universo generi humano causa facta est mortis, and of the Virgin Mary: obediens et sibi et universo generi humano causa facta est salutis. Tertullian, l. c.: Deus imaginem et similitudinem suam e limo solo primitus sensalis operationis recognovit. In virginem enim adhuc Evam irrepserat verbum aedificatorium mortis, in virginem neque introducendum erat Dei verbum exstructorium vitae, ut quod per ejusmodi sexum ab errore in perditionem, per eundem sexum redigeretur in salutem. Cyrillus, Cat. 12, 15. Διὰ παρθένου γὰρ Εὔα ἔβλεπε ὁ ὄφεως, διὰ δὲ παρθένου, μᾶλλον δὲ ἐκ παρθένου ἀκούει τοῦ Λόγου· Ἐμοὶ γὰρ ἐκεῖνος ἐστιν ὁ λόγος. Ἐν γὰρ τούτῳ τὸν ἀνθρώπων ἡ γύναιξ ἐκ γῆς γεγένηται· ὧδε δὲ ἐλεηθὲς ἀνὴρ Μαρίας κόλπῳ ἐν ζωῇ τὸν κύριον γεννήσασα. Ἐν γὰρ Μαρίᾳ μήτρᾳ ζωοποιὸς ἐνῴκησε. Ephraem., de parad. Eden sermo 4.: de mat. Dom. sermo 2. Ambros., ep. 63. de instit. virg. l. 3; sermo 45, 2-6. Hieronym., ep. 22 ad Eustoch. "mors per Evam, vita per Mariam." Augustin., sermo 232, 2; sermo 51, 2; de agon. christ. 22. Juvencus, histor. evang. l. v. 82. Sedulius, carmen pasch. II. v. 30 sq. and Eleg. vv. 7 and 8:

"It was only a woman who to death opened the gates
And she who brought life — was also only a woman."

(Lehner, l. c. p. 267.) Petrus Chrysol., sermo 140. Benedicta tu in mulieribus. Quia in quibus Eva maledicta paenibat viscera, tune in illis gaudet, honoratur, exsultatur Maria benedicta. Compare, amongst others, Pusaglia, l. c. II. p. 830-916. Newman, l. c. p. 33 sqq. 137 sqq. Lehner, l. c. 29 sqq. Zezschake, l. c. p. 29 sqq.

of Him who is to crush the serpent, God renews in the words of the prophet Isaias concerning the Virgin: "And thou shalt call His name Emmanuel."[1] As Mother *she confers a name, which contains the inmost essence of redemption.* Herewith we must recall the signification of this God-given name from the standpoint of the Israelite as well as that of the New Testament[2]; and to the latter there must be added an explanation given by St. Paul,[3] who speaks of Christ as of the promised Redeemer: "Who is made to Him according to the seed of David according to the flesh, who was predestinated the son of God in power, according to the spirit of sanctification, by the resurrection of our Lord Jesus Christ from the dead." Into these words the Apostle gathers the truths that the Son of Mary is "the seed of David according to the flesh," that, furthermore, because He is the Son of God, and as such holy with the holiness of God Himself, the basis of all holiness, He could not remain subject to death, the fruit of sin, and, finally, that "according to the spirit of sanctification" He must conquer death first in Himself and thus be presented or revealed as the "Son of God." But He not only died and rose again for Himself, but for all, "that as Christ is risen from the dead in the glory of the Father, so we also may walk in newness of life; for if we have been planted together in the likeness of His death, in like manner we shall be of His resurrection."[4]

Israel, as we already know, which can withstand all the attacks of its enemies because "God is with it,"[5] is a type of the redeemed humanity, removed from the power of death, because it possesses God Himself, since in Mary the Word was united with human nature.

The history of Israel was also written accordingly under an emphasis of the truth that God, or the "Emmanuel" as Isaias says, shall save the people. But herewith it is surprising that God had given, in His mode of redemption, such a frequent and prominent, and, considering the ways and means of execution, precisely such a unique task to woman, so that the prophetic character of the historical books pro-

[1] 7, 14. [2] See above p. 41.
[3] Rom. 1, 3. 4. Compare my Erläuterung des N. T. vol. III. p. 43 sqq.
[4] Ibid. 6, 3–5. [5] See above p. 41 sqq.

pounds the question: What does this mean?—will the future be able to furnish a sufficiently explanatory reason, since in the actual present is not found?[1] Thus, not the Judge Barak, but Jahel, the woman, kills Sisara, the enemy of Israel and therefore the enemy of God, and this she does in a manner which recalls the "crushing" in the Proto-Gospel. "She put her left hand to the nail, and her right hand to the workman's hammer; and she struck Sisara, seeking in his head a place for the wound, and strongly piercing through his temple."[2] On account of this deed she is praised by Deborah, the prophetess: "Blessed among women be Jahel, the wife of Haler the Cinite; and blessed be she by the women in her tent."[3]

Judith is saluted by Ozias, the prince of the people, as a saviour: "Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off of the head of the prince of our enemies."[4] The people had said to her: "The Lord hath blessed thee by His power; because by thee He hath brought our enemies to nought"[5]; and Achior said: "Blessed art thou by thy God in every tabernacle of Jacob."[6] Judith is praised because through her God slew "the head of the princes" of the enemies; Mary is called blessed by all generations, because God made use of her to crush the head of the serpent through the incarnation.[7]

[1] See the explanation of types, above p. 13.

[2] Judges 5, 26; 4, 21–23.

[3] Ibid. 5, 24. Compare St. Bernard, hom. 2 super Missus. Nicolaus Lyr., in Jud. 4; Corn. a Lap., in Jud. 4, 28.

[4] Judith 13, 23. 24. (Vulg.) LXX: 13, 18 . . . ὃς κατεκρήνισε σε εἰς τραῦμα κεφαλῆς ἐχθρικῆς ἀρχόντων ἀρχόντων ἡμῶν.

[5] According to the Vulg. 13, 22; LXX: 13, 17, reads as follows: Εὐλογητὸν εἶ ὁ θεός ἡμῶν.

[6] Vulg. 13, 31; LXX: 14, 7.

[7] Hieronym., ep. 22, 21 ad Eust. de cust. virg.: Statim ut Filius Dei ingressus est super terram, novum sibi familium sibi instituit, ut qui ab angelis adorabatur in coelo, haberet angelos et in terris. Tunc Holofernis caput Judith cantinena amputavit. For the typical significance the question raised in recent times, whether or not the sentence of the book of Judith be of a historical or prophetical character remains a matter of indifference. If the latter, then Judith still remains as type of the Mother of the Redeemer; this she is in the same manner as the bride of the Canticle of Canticles, who is, likewise, not a historical person. Com-

As was the case of Judith so is likewise that of Queen Esther, who supplanted Vashti and saved her people. In her we discern a prototype of Mary, who takes the place of Eve and secures for the world its redemption.[1]

3. If the christology of the Old Testament unfolds the image of the Redeemer as it is especially painted by the prophets, who announce that the Messiah is "Israel's salvation,"[2] that "He will save us,"[3] and who describe Him in His suffering form as "our Saviour,"[4] who depict Him as "riding forth in the chariots of salvation,"[5] "for the salvation of the people"[6]; in short: if the representation of the revelation of the Old Covenant gives the image of the promised "Redeemer," then it must also give as one of its essential characteristics that He is a "rod" of David, a Son of the Virgin, the seed of *the Woman*, and *this circumstance* that one of our race has been received into the divine plan as a means of securing our salvation, is especially and clearly emphasized by the prophet Michæas,[7] who mentions as the period wherein the sons of Israel shall be "given up": "till the time wherein she that travaileth shall bring forth."[8] God's appointment of salvation was executed when Mary received the order to give her Child the significant name of "Jesus," a name so significant that it was first arranged in the history of Israel. But in the fulness of time the angel spoke unto Mary: "*Fear not Mary; for thou hast found grace with God: Behold thou shalt conceive in thy womb, and shalt bring forth a Son; and*

pare herewith Scholz, Commentar zum Buche Judith, 1 Aufl., 1887, p. V.: "I cannot imagine how the Church is to be considered as the woman — who is to crush the head of the serpent — in Judith and that which is naturally understood in the close connection between the two, but here the true body of the Lord and her who bears the mystical body (compare, among others, Cornelius a Lap. in Apoc. 12, 1).

[1] Compare Corn. a Lap. in Est. 2, 7. Allegorice Esther est B. Virgo and in reference to the given meaning of her name: Esther ergo Arabice et Persice idem est quod receptatrix et protectrix — and: Chaldæice idem est quod hilaritiæ — ipsa enim sub alis suis recipit et protegit peccatores, et justos et afflictos ad se confugientes; ipsa est hilaritias cunctorum et fidelium. . . . Quocirca ecclesia quotidie in B. Virginem compellat et invocat: "Salve Regina, Mater misericordiæ, vita, dulcedo, et spes nostra, salve." Et alibi: "Maria, Domina nostra, Mater misericordiæ, tu nos ab hoste protege, et in hora mortis suscipe." Et: "Ave, maris stella, Dei Mater alma."

[2] Isai. 63, 8. [3] Dsid. 33, 22.

[4] Bsid. 52, 13-53, 12; Ps. 22 (21); Zach. 12. [5] Hab. 3, 8. 13. [6] 5, 2. 3.

thou shalt call His name Jesus . . . the Lord shall give unto Him the throne of David His father: and He shall reign in the house of Jacob for ever, and of His kingdom there shall be no end.'[1] The signification of this name is "the Lord is salvation," and to the bearer refer the words of the patriarch Jacob: "I will look for thy salvation, O Lord."[2] A great instrument[3] in the hands of the Lord for the fulfilment of the promises made to the patriarchs was the son of Nave, whom God selected to conduct Israel into the promised land, into its inheritance, which was a prototype of the Church, of the "Kingdom of Heaven." "I will deliver to you every place that the sole of your foot shall tread upon; as I have been with Moses, so will I be with thee: I will not leave thee, nor forsake thee. Fear not . . . because the Lord thy God is with thee."[4] Precisely through this task did Josue become an excellent prototype of the Messiah, and, therefore, it is for his time as well as for the future so eminently significant that Moses gave this his successor the name "the Lord is

[1] Luke, 1, 30-33: *καὶ κληθήσεται τὸ ὄνομα αὐτοῦ Ἰησοῦς. Οὗτος ἔσται μέγας καὶ υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει τὸν οἶκον Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος.* This last declaration shows, at the same time, that there is question here concerning the Messianic throne of David. Compare Luke 2, 21, and Isai. 49, 1 sqq. on the Messiah, and especially in regard to His relation to "Israel" sanctified:

"Give ear, ye islands; and hearken, ye people from afar. The Lord hath called me from the womb: from the bowels of my mother he hath been mindful of my name.

"And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me as a chosen arrow: in his quiver he hath hidden me.

"And he said to me: Thou art my servant Israel: for in thee will I glory. And I said: I have laboured in vain. I have spent my strength without cause and in vain; therefore my judgment is with the Lord, and my work with my God.

"And now, saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together (Vulgate: et Israel non congregabitur *שׁ* for *ס*), for I am glorified in the eyes of the Lord, and my God is my protection.

"And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayest be my salvation even to the farthest part of the earth." (Vulgate: *ut sis salus mea usque ad extremum terræ.*)

[2] Gen. 49, 18: *τὸ σωτήριόν σου ὑπέμεινα, Κύριε.*

[3] Ecclesiasticus 46, 1. *Ἰησοῦς Ναυῆ . . . δι᾽ ἑνὸς κατὰ τὸ ὄνομα αὐτοῦ μέγας ἐπὶ σωτηρίᾳ ἐκλεκτῶν αὐτοῦ, ἐκδικῆσαι ἐπεγερμένους ἐχθροὺς, ὅπως κληρονομήσῃ τὸν Ἰσραήλ.*

[4] Jos. 1, 3 sqq.

salvation."[1] And when Israel turned to the Lord seeking help in succeeding ages, the Lord permitted Judges to arise, who saved the Israelites from the hands of their plunderers.[2]

The continued development of revelation in the history of Israel unfolds a further unveiling of the image of the "Saviour," by showing the prototype of the Saviour as the redeemer from sin. At the time of the regaining of the land, after the Babylonian captivity, the high priest appears besides the princes of Israel as bearer of the name of Josue (Jesus).[3] The prophet Zachary[4] sees him standing before the Lord as the representative of his people clothed in filthy garments — the sins of the people. Whilst the Lord speaks to him: "Behold, I have taken away thy iniquity, and have clothed thee with a change of garments," the guilt of the people is cancelled by the Lord: "... and I will take away the iniquity of that land in one day. In that day, saith the Lord of hosts, every man shall call his friend under the vine and under the fig-tree." The high priest became for his people a Josue, and the prophet adds concerning him, by way of explanation: "Hear, O Jesus, thou high priest, thou and thy friends that dwell before thee, for they are portending men, for behold I will bring my servant, the 'rod'" ("the Orient," according to the Vulgate).[5] The bringing back of Israel from captivity is a type of the redemption, the first and the second induction into the promised land, a type of the entrance into the "Kingdom of Heaven." Therefore, through the type the angel explains the meaning of the name of Jesus thus: "for he shall save his people from their sins."[6]

"Mother of Jesus" is the name which especially the Evangelist John loves to bestow upon the Blessed Virgin.[7] As Mother she gave her Divine Child a name which is an expression of the work of redemption, by which, therefore, the dominion of the demons was crushed, before which Satan is hurled like lightning from Heaven,[8] in which the born paralytic arises and walks,[9] through which the false prophets attempt

[1] Num. 13, 17.
[2] Judges 2, 16 [שׁפטים].
[3] Agg. 1, 14 sqq.
[4] Zech. 3, 1 sqq.
[5] Compare Jerem. 23, 5; 33, 15, where the Messiah is called צמח, i.e. "rod of David."
[6] Matth. 1, 21.
[7] John, 2, 1. 3; 19, 25. 26; Act. 1, 14.
[8] Luke 10, 17.
[9] Act. 3, 6.

to deceive,[1] and which has become an object of hatred and persecution,[2] but in which all knees must bow in Heaven, on earth, and under the earth.[3]

"*Art Thou the Christ?*" the Synedrium had asked the Son of Mary.[4] Art Thou—thus we may explain this question—the anointed of the Lord and the expected rod and King of the throne of David?[5] Art Thou He, for whose sake the house of Jesse continued and to attack which was a crime before God, to despise "the waters of Siloe, that flow in silence"?[6] Art Thou He, for whose sake King Joachin, a prisoner in Babylon, was elevated and opened for us the prophetic historical book which gave us a bright consoling view during the dark days of exile?[7] It is the privilege of the house of David that to it is attached "Joseph, the husband of *Mary, of whom was born Jesus, who is called Christ.*"[8]

As the announcement of the most exalted maternity the angel describes the dominion "of the anointed." This is to extend "over the house of Jacob," that is, over the spiritual house, which is not limited by a descent from the flesh, but shall continue throughout "all eternity," and of this dominion "there shall be no end."[9] Such is the extent of the promises which announce the arising of the Star from Jacob, which announces the Ruler, who is to subject the nations[10]; such are the contents of the visions of the prophets, who see the Rod of Jesse as a Prince of Peace over a kingdom, into which the remnant of Israel and the nations shall enter.[11] To the question of the pagan Procurator Christ Jesus answered: "My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not hence. . . . For this I was born, and for this I came into the world,

[1] Math. 24, 5.
[2] Act. 4, 18.
[3] Phil. 2, 9. Compare J. Grimm, l. c. p. 152 sqq.
[4] Luke 22, 67. *εἰ σὺ εἶ ὁ Χριστός.*
[5] Compare the promises made to the house of David: II Kings. 7, 12. 16; III Kings. 9, 5.
[6] Isai. 8, 6.
[7] IV Kings 25, 27–30.
[8] Math. 1, 16.
[9] Luke 1, 33.
[10] Num. 24, 17 sq.
[11] Compare herewith, among others, Isai. cc. 11 and 19, 23–25. Compare 2, 2 sqq. 4, 2 sqq. 54, 5.; Jerem. 30, 9; 33, 15. 17. On the King of Peace compare Zach. 9, 9.

that I should give testimony to the truth: every one that is of the truth heareth my voice.' [1]

As the Gospel directs us through the designation of the Mother of Jesus, so, too, does the angel, through the announcement of the supernatural dominion of the Son of Mary, guide us to the *position of the Mother of God in the work of the redemption.*

[1] John 18, 36.

Mary—The Highly Favored

THE question concerning the personal participation of Mary in the Kingdom of her Son, or, rather, concerning her own fulness of grace is connected naturally with the exposition of the dignity of the Mother of God and of her maternal relation to the Redeemer.

Though it is true that from the divine maternity itself, formally considered, the sanctity of Mary cannot be concluded, for that dignity is a grace of vocation, and not a grace of sanctification; or rather, the dignity, in itself, does not effect the corresponding worthiness or sanctity of the bearer; still, it appears most certainly appropriate that God, who selected Mary to be the Mother of His Son, should likewise have prepared her to the utmost for this. The angel of the annunciation premises the incomparable privilege with the words: "Thou hast found grace with God," "fear not, Mary." Thus Mary, *as the Mother of Jesus, as the Mother of the Redeemer*, is *the most beautiful fruit of the redemption*, for the nearer an object is to its principle, the more does it participate in its actions. But Mary is nearer to no one than to her Son, to the Redeemer, to whom it is natural to sanctify, and no creature, not even an angel, is as near to the dispenser of grace as is His Mother.[1] Again, the bond of love between Christ and

[1] Thom. Aqu. S. th. III. qu. 27 a. 5. c. Respondeo dicendum, quod quanto aliquid magis approximat principio in quolibet genere, tanto magis participat effectum illius principii. Unde Dionysius dicit, quod angeli, qui sunt Deo propinquiores, magis participant de bonitatibus divinis quam homines. Christus autem est principium gratiae, secundum divinitatem quidem unitivative, secundum humanitatem vero instrumentaliter. Unde et Joanne (1, 17) dicitur: Gratia et veritas per Jesum Christum facta est. Beata autem Virgo Maria propinquissima Christo fuit secundum humanitatem, quia ex ea accepit humanam naturam. Et ideo prae ceteris majorem debuit a Christo gratiae plenitudinem obtinere.

His Mother — as Blessed Canisius remarks[1] — is based upon the fact that she bestowed upon Him, for His human nature, all that a Mother can offer, and that without a human father. This love is expressed in the voluntary assumption of the fourth commandment,[2] and its solemn acknowledgment it receives in the touching solicitude of the Crucified for His Mother.[3] But, it is precisely this that distinguishes divine from human love, because this is affective, whereas the other is effective, which makes its object good and worthy of love, precisely because it loves it.[4]

2. The doctrine of Holy Scripture concerning the *unique bestowal of grace upon Mary is first* expressed likewise in the Proto-Gospel.[5] Of the "Woman" as of an individual person, i.e., of the Mother of the Redeemer, it is said: "I will put enmities" between her and the serpent. This simple declaration gives neither a right to place a limit at which the enmity began, nor does it lay open a possibility for an assumption that an interruption of the "enmity" ever took place. It, therefore, existed always, every moment, between Mary and Satan.

But the special kind of this enmity is also more clearly defined. It is the same as that which exists between the seed of the woman and the serpent. But as this is a victory over the wicked enemy, as, likewise, is the constant enmity of Mary toward him a constant defeat of him. Therefore, the Mother

[1] Canisius, l. c. lib. III. c. 13. Norunt ethnici quoque inter parentem et filium summum ac perpetuum esse necessitudinem tantumque hujus propinquitatis manere vim, ut filius parenti gaeneo referre gratiam in omni vita non possit. An vero minor Christo cum matre unio necessitudo intercessit? qui praeterquam quod patrem communi more in terris non habuit, certe in conceptione haud minus quam quisquam filius a matre sua percepit; cumque ideirco et carnem sibi et devinctissimi sanguinis nexum matre semper retinuit.

[2] Luke 2, 51.

[3] John 19, 25–27, to which Augustin remarks: Moralis hic insinuatur locus, exemplo suo nos instruit praeceptor bonus, ut a filiis piis impendatur eum parentibus tanquam ligeum illud, ubi erant flux membra morientis, etiam cathedra fuerit magistri docentis.

[4] Thom. Aqu. S. th. I. II. qu. 110 a. 1. c. says of the love of men: Voluntas autem hominis movetur ex bono praecognito in rebus et inde est, quod dilectio hominis non causat totaliter rei bonitatem, sed praesupponit ipsam vel in parte vel in toto; on the other hand, he says of the love of God: ex dilectione Dei, qua vult creaturae bonum, profluit aliquod bonum in creatura.

[5] Gen. 3, 15.

of God cannot be, for one solitary moment even, under the dominion of Satan, or under the power of sin, for where sin is there Satan has conquered. This enmity, however, is established by God; therefore, through the grace of God Mary is preserved from every sin, from original and personal sin.[1]

3. Considered from the standpoint of the Old Testament, associated *"Wisdom,"* represented in the Book of Wisdom as a person, is the *Logos. It is said of Wisdom: "Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins."*[2] Therefore Mary had to be preserved from all sin, since the Son of God was to assume flesh in her.[3]

To impart such most perfect purity to the Mother of the Redeemer was the work of the grace of Him who "hath done great things" to her, of Him who hath elevated her, in a most unique manner, near to Him, since He made her His Mother. Can it possibly be reconciled with the "Holy One," into whose presence no one unclean is permitted,[4] who commanded the priests, under penalty of death, who were to offer incense to Him, that they must first wash and purify themselves,[5] who commanded the people, through Moses, to wash their garments and only thus to approach the limits round about Mount Sinai,[6] aye, who Himself had

[1] The bulla "Ineffabilis" declares: "Inimicitias ponam inter te et mulierem, et semen tuum et semen illius, dicente Deo, divino hoc oraculo clare apertoque demonstratum fuisse misericordem humani generis Redemptorem, scilicet Unigenitum Dei Filium Christum Jesum ac illegatam beatissimam Ejus Matrem Virginem Mariam, ac simul ipsissimas utriusque contra diabolum inimicitias insigniter expressas. Quocirca sicut Christus Dei hominumque mediator humana assumpta natura, delens quae adversus nos erat chirographum decreti, illud cruci triumphator affixit, sic sanctissima Virgo, arctissimo et indissolubili vinculo cum illo et per Illum sempiternae voluntatis consortio sempiternoque inimicitiarum exercens ac de ipso plenissime triumphans, illius caput immaculato pede contrivit.

[2] 1, 4.

[3] Thomas Aqu. S. th. III. qu. 27 a. 4. concludes from this passage: Ex ideo simpliciter fatendum est, quod B. Virgo nullum actuale peccatum commisit nec mortale nec veniale: ut sic in ea impletur, quod dicitur Can. 4, 7: "Tota pulchra es, amica mea, et macula non est in te."

[4] Lev. 22, 3: "Say to them and to their posterity: Every man of your race that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord: I am the Lord."

[5] Exod. 30, 19. 20. Compare Lev. c. 21 and Exod. 19, 22: "The priests also that come to the Lord, let them be sanctified, lest He strike them."

[6] Exod. 19, 10. 14.

ordered that the vessels which had been used in the service of the Sanctuary,[1] that the Ark of Covenant and its throne in the Holy of Holies be overlayed with the purest gold[2]—can it possibly be reconciled with the "Holy One" that He should have elevated one of our race to be His Mother without having adorned her with a corresponding purity and sanctity?

4. Therefore the Holy Ghost tells us through the Evangelist: *And the angel being come in said to her: Hail, full of grace, the Lord is with thee.*[3]

Highly favored"—κεχαριτωμένη—the Vulgate renders with "full of grace," so does also the Syrian translation, which is independent of the Vulgate.[4]

The bulla "Ineffabilis" takes these words in the sense of an address and as a solemn, unique salutation, saying: Hae singuli solemnique salutatione nunquam alias audita, and it concludes therefrom the fulness of grace and sinlessness of Mary: ostendi, Deiparam fuisse omnium divinarum gratiarum sedem, omnibusque divini Spiritus charismatis exornatam, imo eorundem charismatum infinitum prope thesaurum abyssumque inexhaustum, adeo ut nunquam maledicto obnoxia. . . .

The Fathers had no occasion to give these angelic words a more circumstantial explanation, since there existed at that time no difference of opinion concerning their meaning. The silence in regard to this salutation and the occasional reference thereto—as Origen and Ambrose—indicate that, in the ancient Church, the concept thereof, expressed in both of the above mentioned translations by the words: "full of grace,"[5] was prevalent.

Let us now attempt to understand the meaning of this divine salutation, expressed by angelic lips.

[1] Ibid. 25, 24. 31. 38; 26, 29.
[2] Ibid. 25, 11. 17.
[3] Luke 1, 28: Χαῖρε, κεχαριτωμένη, ὁ κύριος μετὰ σοῦ.
[4] The Vulgate: gratia plena, Syr.: malyath thalutho. The χαριτόω, a word only seldom used, occurs in the N. T. only in Ephes. 1, 6, and means: To impart χάρις. Since χάρις signifies primarily graciousness; therefore χαριτόω means to make graceful. In the N. T. χάρις is exclusively used for gratefulness, which God imparts to man and by which man pleases God; therefore: grace, in the limited sense, χαριτόω = to render graceful.
[5] Compare: Passaglia, l. c. 1093 seqq., Lehner, l. c. p. 147; p. 156 sq. Origen., hom. in Luc. XVII. Ambros. Exp. in Luc. II.

"*Hail*"—thus the angel begins, and instead of addressing Mary in her name, he uses the words: "full of grace." These words, therefore, express no apposition, but an address, as if "full of grace" were the real name, as, f.i., Solomon is called "the wise" on account of his unique possession of this qualification.[1] That the angelic words were really thus intended is proven by the addition, that Mary "thought within herself what manner of salutation this should be" (ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος). Therefore Mary is the "favored one" in such a unique manner, as cannot be asserted of any other creature.

This signification, however, is not weakened by the fact that it is said, f.i., of St. Stephen that he was "full of grace,"[2] or that St. Paul writes: "God hath made us acceptable through his beloved Son, in whom we have redemption through His blood, the remission of sins"[3]; for it is also said of the Word made Man that He is "full of grace,"[4] and surely this declaration is not annulled in its unique signification by the passages mentioned. As in Christ the fulness of grace, corresponding to His dignity and aim, is infinite, and as in Stephen, on the other hand, it is perfectly commensurate with his vocation, so, too, is Mary "full of grace" in a manner which corresponds entirely with her uniquely exalted position of Mother of God. Furthermore, the angel speaks of grace in general, and, therefore, his declaration is to be understood not specifically of one or the other grace, not possibly of the exaltation to the dignity of divine maternity alone, but of every grace in general which Mary's soul is capable of possessing. Therefore, sanctifying grace also is included.[5] She excels through her maternal vocation all creatures, even the angels, in manner and uniqueness, so that she is likewise the "favored one" in a unique manner and could therefore be thus addressed by the angel.

With this fulness of grace all unholiness is incompatible, according to the words of the Letter to the Ephesians,

[1] See Lucas Brug. l. h. 1.

[2] Act. 6, 8: Στέφανος δὲ πλήρης χάριτος.

[3] Ephes. 1, 6: ἡγαπωμένῳ ἐμῖν.

[4] John 1, 14: πλήρη χάριτος καὶ ἀληθείας.

[5] Compare the already quoted passage of Ephes. 1, 6, where ἐχαρίτωσεν ἡμᾶς is employed for: remission of sins.

wherein pardon in Christ includes "redemption," "forgiveness of sins." Corresponding to the entirely unique fulness of grace, the soul of Mary possesses also an entirely and uniquely exalted and perfect purity; aye, among all creatures — Christ's most sacred humanity excepted — the most perfect.

The angel, furthermore, calls the Most Blessed Virgin "highly favored" even before she had conceived the Word, and this in an unlimited manner, so that no period in her life might be determined wherein she was not. Therefore Mary is for ever "the highly favored," therefore free, at all times of every species of unholiness. Besides, God had destined her from all eternity to be the Mother of His Son, therefore, from the very first moment of her existence Mary occupied toward the incarnation the same position which she did when the angel stood before her. In this unique relation, in which Mary was found at all times, even before the annunciation, in regard to the Son of God, lies the reason for the singularity of the address of "highly favored" and for the fact that she was holy from the very first moment of her existence through the grace of God.

The more the Church is convinced that sanctity is an effect of the purest grace, and that God is absolutely free in its bestowal, the more is she led to teach that Mary was already highly favored in the very first moment of her conception, according to the eternal decree of the Almighty. Even though the life of Mary be considered ever so holy, it is not possible to assume a period thereof wherein God might have been moved toward her by special preferment.

Therefore, with the address of the angel corresponds perfectly the decision of the Church contained in the bulla "Ineffabilis," which says: "The most Blessed Virgin Mary was preserved from every stain of original guilt in the first instance of her conception — in primo instanti suae conceptionis — by a special grace and privilege of the Almighty, in view of the merits of Christ Jesus, the Redeemer of the human race. And therefore the Church prays after the Salve Regina: "Omnipotens, sempiterne Deus, qui gloriosae Virginis Matris Mariae corpus et animam, ut dignum Filii Tui habitaculum effici mereretur, Spiritu Sancto cooperante praeparasti . . ." and on the feast of the Immaculate Con-

ception: "Deus, qui per immaculatam Virginis conceptionem dignum Filii Tui habitaculum praeparasti; quaesumus, ut qui ex morte ejusdem Filii Tui praevisa, eam ab omni labe praeservasti, nos quoque mundos ejus intercessione ad Te perveire concedas. Per eundem Chr. Dominum nostrum."

5. *"The Lord is with thee"* cannot be regarded, in view of the context, as a wish or a formal salutation,[1] but it is declaration.

These are favorite words in the Old Testament, used to express the protection which God affords. Thus the Lord promised that He would be with Jacob,[2] with Moses,[3] with Josue.[4] In these words the angel addressed Gideon,[5] and of Samuel it is said that the Lord was with him.[6] They signify primarily the exterior help of God, and this in a degree which corresponds to the tasks determined by the Lord or the end intended by God. Whether the supernatural presence of grace, the possession of sanctifying grace, and the aid of actual graces are included, depends upon whether they are necessary or appropriate for the end or the task which God had intended. In Mary, however, who was to serve, in a most singular manner, as the Mother of the Most High, as a dwelling place of God, a corresponding purity and sanctity were becoming.[7] If we consider, furthermore, the typical character of the history of Israel, according to which the people of the covenant are a type of the Church, and its deliverance from the hands of its enemies a type of the protection of the Church by God, then we will recognize the transition from the meaning of the words: "the Lord is with thee" to the supernatural communion with God in grace. The transition to this meaning of the words, "the Lord is with thee," we find rooted in the views of the Old Testament. The meaning of the name "Emmanuel" reminds us that it contains the intimate relation in which man stands toward God through the Redeemer.[8] This name, "God with us," becomes in the life of Christ, which the

[1] It is a formula of salutation, f. i., in Ruth 2, 4, where Boaz addresses the reapers in this manner.
[2] Gen. 28, 15. [3] Ex. 3, 12. [4] Jos. 1, 5.
[5] Judges 6, 12. [6] Sam. 3, 19.
[7] Ps. 92 (93), 5: domum Tuam decet sanctitudo, Domine, in longitudinem dierum.
[8] See above p. 50 sqq.

just live, a reality through grace. Every Israelite also, who was justified before the incarnation, became so only through the anticipation of the merit of the redemption of Christ, the true "God with us."

Thus the saying: "The Lord is with thee" obtains a meaning of the indwelling of divine grace, and this word of the angel is an emphatically expressive repetition of the address: "highly favored."

But the angel had already spoken this word before the incarnation. From this it follows that, as far as Mary is concerned, it cannot be referred to her relation of Mother toward the Son of God, but it is declared of her already before the incarnation.

The angel places no limit to the Lord's being with Mary. On account of the incarnation of His Son, however, He is with her, and such a design of God in regard to her was effective from the very first instance of her existence. But, wherever the Lord is by means of His grace, of His supernatural treasures, there there cannot be anything unclean, anything unholy. Therefore, on account of her maternal vocation Mary was pure and holy from the first moment of her existence; she was always without original sin, and certainly remained always free from every sin, even the smallest, for at all times the angelic words are applicable to her: "The Lord is with thee."

The Lord certainly loved all men so as to offer Himself for all. But this does not exclude His loving Mary Magdalen in a special manner and St. John most extraordinarily. From this we may readily draw a conclusion in reference to His love for His Mother, whom He had installed in all the rights as such. This "love of the Lord for His Mother appears already before the incarnation, as a longing for a union, and herein precisely lies the reason why we may not think of this ardently longing love separated for one single moment from the chosen Mother, and why the Virgin Mother is necessarily conceived without any stain of sin." Not to represent Mary from the beginning as holy would lead to the thought that the Lord had not from the beginning thought of His Mother, as though His longing for the Mother, for the incarnation had slumbered even for a solitary moment."[1] This conclusion

[1] Grimm, l. c. p. 128.

follows no less from the consideration that, according to the meaning which the saying: "The Lord is with thee" has attained through the history of redemption, there must exist a relation between the adornment with grace and the singularly exalted vocation of the Mother of God: the latter measures the former.

The salutation of the angel caused a confusion in Mary. The angel pacified her by saying: "Fear not, Mary," giving as a reason: "for thou hast found grace with God."[1] God is well pleased with thee, and has selected thee to become the Mother of Jesus, of the Son of God. The perfect sinlessness — for God's favor rests already upon her — and the purpose of this adornment with graces, the dignity of the divine maternity, constitute the significance of these our angelic words.

6. Filled by the Holy Ghost Elizabeth[2] said to Mary: *"Blessed art thou among women* [3] *and blessed is the fruit of thy womb."* [4]

The perfect comprehension of the entire greatness of the moment wherein the mother of the precursor received the Mother of the Lord we must leave to deep contemplation. The Gospel, however, does not fail to indicate through its emphasis, how Elizabeth, supernaturally illumined and moved, breaks forth into a spirited praise of Mary.[5] If, therefore, the attempt to appreciate its meaning leads to an acknowledgment of the privileges of the Most Blessed Virgin, then we have struck the right path, for the Holy Ghost has taught the mother of the precursor to exclaim: "Whence is this to me, that the Mother of my Lord should come to me?" [6]

[1] Luke 1, 30: εὗρες γὰρ χάριν παρὰ τῷ θεῷ. Compare with this manner of speech Acts 7, 46; Hebr. 4, 16 and Gen. 6, 8; 18, 3; Esth. 2, 13, 17.

[2] Luke 1, 41: καὶ ἐπλήσθη πνεύματος ἁγίου ἡ Ἐλισάβετ.

[3] With "blessed" is the word εὐλογητὸς best rendered, which means — to congratulate, and — when done on the part of God — it means "to bless," for a "wish" of God effects what it expresses [see Gen. 1, 22]; again it means to praise, to laud [Luke 1, 64; 2, 28; 24, 51. 53; James 3, 9]. Therefore "to bless" is a suitable word and proper, whether considered in reference to Elizabeth or to the Holy Ghost who inspired it.

[4] These words: "blessed art thou among women" are, according to א B L Syr., Copt., Sah., and the Armenian versions stricken in the angelic salutation by Tischendorf, Westcott and Hort.

[5] Luke 1, 42: Εὐλογημένη σὺ ἐν γυναιξὶ, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου.

[6] κραυγῇ μεγάλῃ. [7] Luke 1, 43.

Comparing herself with Mary the blessed and just daughter of Aaron gazes admiringly up to the height of the same.

If a woman of Israel conceived and brought forth she was considered blessed in the eyes of the people, because she was made worthy of the blessing which God had promised — that no one should remain fruitless nor barren in Israel,[1] and thus she could become a participant in the Messianic salvation. Therefore it was that the neighbors and the kinsfolk of Elizabeth came to rejoice with her in the birth of John.[2] More happy and blessed no one could therefore be in the eyes of the just Israelitish Elizabeth than the "Mother of the Lord," the Mother of the fountain of all blessing, who conceived Him on whose account all other mothers of Israel were pronounced blessed.[3] Mary is, therefore, in a most unique manner "blessed," she is — as Elizabeth paraphrases the superlative — the "*Blessed among* women."[4] Her prototypes, Jahel and Judith, are praised in a similar manner[5]; it is said also of these, viewing all the circumstances of their cases, that no one in Israel was equally worthy of praise in their times.

The uniqueness of the blessedness of Mary is furthermore established by its union with the blessedness of her Son. Since the latter, compared with that relating to every other creature, is incomparable, therefore, the former cannot be of such a nature that it might be equally predicated of any other mother. Now what does this blessedness of Mary comprise?

As the curse is a consequence of sin, so the blessing is founded in the victory over sin, and an unlimited, unconditional blessing is the consequence of a perfect victory, which excludes the possibility that at any time — even for a single moment — sin could have reigned and thus might have drawn down a curse, the very antithesis of the divine

[1] Exod. 23, 26. Compare above p. 17 sq.

[2] Luke 1, 58.

[3] Therefore this saying of Elizabeth (see p. 130, note 5) does not seem to me to fit in very well with the salutation of the angel; for only after Mary had consented did she become the Mother of Jesus.

[4] Compare Schanz on this passage: "*ἐν γυναιξίν* = among women, is a Hebraic paraphrase of the superlative, not unknown to the Greek poets: among women thou art alone who canst be pronounced blessed. The blessing of others is not at all to be considered in comparison to thee." Compare Gesen. Lehrgeb. p. 602. Buttmann, Gram. d. n. t. Sprachgebr., p. 29.

[5] Judges 5, 24; Jud. 13, 18 (25); see above p. 115 sqq.

plan of blessedness. But such an extent of blessedness cannot be doubted in the second member: "and blessed is the fruit of thy womb." As, therefore, the same enmity with the serpent is proclaimed in the Proto-Gospel of the woman as well as of her seed, so it is here also expressed through Elizabeth that the victory, promised in Paradise, "of the fruit of the woman" is likewise gained by the Mother. The Mother is, therefore, also a conqueror, and, hence, to be blessed in a manner which is to stave off every curse of sin for all time. But she is such through her Son, for He is the cause of her blessedness. But it is not hereby excluded that God might accept conditions into His divine plan on the part of free man as such. Now, it is a common scriptural mode of expression — by which Elizabeth also was guided — that such a condition be presented as a cause. Therefore, the connection: "blessed art thou among women and blessed is the fruit of thy womb" — leads to the thought that the purity and the pre-eminent blessedness of Mary are effected by God, in order that she be adapted to become the Mother of God, that she be prepared that the "Lord" might become the fruit of her womb.

But if the exalted endowment of Mary is established in reference to the end for which God had destined her, then there must exist between both a relation, and thus we again arrive at the thought that God had prepared for His Son a worthy dwelling in Mary.[1] The bulla "Ineffabilis" therefore justly gives, as a proof of the Immaculate Conception of the Mother of God, this declaration: et una cum filio perpetuae benedictionis particepe, ab Elisabeth divino acta Spiritu audire meruerit: Benedicta tu in mulieribus et benedictus Fructus ventris tui.

7. The Gospels furnish us a basis for drawing a conclusion concerning the constant increase of the graces of Mary. Jesus assumes the duties of a child: "And He was subject to them."[2] This establishes the fact that He, the best of all children, showered upon His Mother the most perfect love. And this love, since it was divine Love itself, was at all times effective and communicative. Hence it follows that Jesus, the original source of all graces, permitted these to

[1] See above p. 127. [2] Luke 2, 51.

flow, first and above all and constantly, upon His Mother in the richest possible manner. A want of susceptibility, however, on the part of Mary cannot be thought of, for the fundamental condition for an allotment of a fulness of graces — humility and an unconditional conformity to the divine will — Mary possessed and practiced in a most perfect manner.[1] How boundlessly rich were, therefore, the graces which the Son of God bestowed upon His chosen Mother during His terrestrial life — He, the best of sons, and she, the best of mothers. Herewith, however, every stain and imperfection is incompatible. We are forced, therefore, to assume in the Blessed Mother-Virgin the most perfect sinlessness and holiness.

Mary had a positive type of blessedness in Anna, the mother of Samuel, whose name denotes "mercy," "grace." Her "heart was full of grief" because she was childless. Therefore, she prayed to God and she conceived Samuel, who as a "Nazarite," a "prophet," and, as a "priest," was a type of the Messiah.[2] The mother, however, who from a deep fountain of gratitude intoned a hymn of praise, which the "Magnificat" often recalls to mind,[3] became also thereby a type of the Mother of Jesus.

8. Thus this entirely unique blessedness of the Mother of God and of the Redeemer unfolds such an exalted image of supernatural beauty that, for human speech, the declaration of the Church expressed in her office is most appropriate: "I know not with what praises to extol thee." To describe and to laud it the Church borrows the praises which the Canticle of Canticles bestows upon the "Bride."[4]

The specific reason for the application of single passages is primarily often contained in a certain similarity between Mary and the bride. Yet this foundation may be found in the very purpose of the book itself. The Canticle of Canticles intends to represent, in the description of the longing of the bride for

[1] Comare Ibid. 1, 38. 48. 53.

[2] 1 Kings, 1, 10.

[3] 1. c. 1, 11; 2, 18; 3, 20; 7, 9; Ezech. 46, 16.

[4] 1. c. 2, 1–10.

[5] Comare R. Schaefer, das Hohelied, 1876, p. 253 and § 18 die Zusammenstellung der angewendeten Stellen, and Zschokke, Ibid. Anhang, § 14: eine Zusammenstellung seltener Erklärer betr. die Anwendung d. H. L. auf Maria.

the bridegroom, and of the probation and confirmation of the bride, and in the persevering union of both, the relation of the covenant between the people and God considered from a standpoint of the Old Testament, and between the Church and Christ considered from a viewpoint of the New Testament. The marriage or union between Christ and the Church is accomplished in the individual souls; but it was accomplished in a most perfect manner, however, in and with the soul of the Mother of God. Thereby the application to Mary of the praises of the Canticle of Canticles is generally justified.

To explain some of the passages may not be amiss. The words of the bride: "Show me, O thou whom my soul loveth, where thou feedest, where thou liest in the mid-day, lest I begin to wander after the flocks of thy companions" (1, 6) — are compared with Luke 2, 48: "Behold, thy father and I have sought thee sorrowing."[1] Descriptions of the beauty of the bride (1, 7; 5, 9. 17) serve to depict the glory of the graces of Mary, for which the bridegroom, Christ, hath longed.[2] The jewels refer to the new manifestations of graces and the eyes of the dove to the purity and the simplicity of the Blessed Virgin (1, 10. 14). The parallel comparisons between 2, 14a: "My dove in the clifts of the rocks, in the hollow places of the wall," and Mary's quiet retirement and humility are equally as closely allied as the application of: "Show me thy face: let thy voice sound in my ears: for thy voice is sweet and thy face comely" (2, 14b) — is to the selection of the blessed one for a most intimate union with God. Decora facies, quia non erubescit auctorem, non confunditur redemptore. Ostendit ergo faciem suam signaculum crucis praeferens,[3] says St. Ambrose. "Who is she that ariseth up by the desert as a pillar of smoke of aromatical spices, of myrrh and frankincense, and of all the providers of the perfumes" (3, 6) — the Church sings on the feast of the Assumption of Mary. Though the myrrh in this passage already calls to mind the bitterness of the Passion, yet, this is still more the case when the bride, separated from the bridegroom, seeks him saying (5, 5): "I arose up to open for my beloved:

[1] Rupertus, in Cant. 1. 6.
[2] Germanus, orat. in Deip. nativ.
[3] In Ps. 118.

my hands dripped with myrrh, and my fingers were full of the choicest myrrh — on the bolt of my door,' for the hand of the bridegroom had touched it and covered it profusely with myrrh. The bridegroom is filled with bitterness: "My soul is sorrowful unto death" (Math. 26, 38), and the bride shares therein in the richest measure. The suffering of the Son affects mostly the Mother. Still, myrrh diffuses also a sweet odor, suffering effects grace. Behold, therefore, how Mary flourishes in grace through the bitterness of her suffering: "A bundle of myrrh is my beloved" (1, 12), and: "I will go to the mountain of myrrh, and to the hill of frankincense" (4, 6) — chants the Church in the office of the Seven Dolors of the Blessed Virgin Mary. "Mountain of myrrh" and "hill of frankincense" Mary is called, in order to express, at the same time, the entire fulness of suffering.[1] With frankincense, choice myrrh, and sweet-scented fruits (4, 13. 14) the bridegroom compared the bride, ornamented with virtues and supernatural graces, and, therefore, scattering a supernatural odor of sweetness. A main feature in these high praises is the uniqueness of the excellencies of this maid. Ave Cinnamomum — are the words of the orat. II. in nat. Mar. — spiritalis paradisi, aroma integritatis, cujus odor ei dulcis est, qui in canticis dicit: Emissiones tuae paradisus . . . (4, 13. 14). In reference to 7, 2: "How beautiful are thy steps in sandals, O prince's daughter," St. Ambrose writes[2]: In hoc calcamento corporis speciose processit Maria, quae sine ulla commixtione corporeae consuetudinis auctorem salutis virgo generavit. "Who is this that cometh up from the desert, flowing with delights, leaning upon her beloved" (8, 5) — are words put into the mouths of the angels, when Mary is assumed into Heaven, leaning upon her Son, as the most beautiful fruit of the redemption. "Hace est regina illa, quam videntes filiae Sion beatissimam praedicaverunt. Ascendit autem hodie de deserto, i.e., de mundo ad regalis throni celsitudinem sublimatus. . . . Innixa super dilectum suum. . . . Super hunc innititur mater illa felicior, et in aureo reclinatorio divinae majestatis incumbens, intra sponsi imo filii sui brachia requiscit."[3] On the feasts of the Most

[1] Compare above p. 20. [2] De institt. virg. 14.
[3] Petrus Dam., sermo 40 in Deip. nat.

Sacred Heart of Jesus and of the Sacred Heart of Mary the Church makes use of the words: "Put me as a seal upon thy heart, as a seal upon thy arm: for love is as strong as death, jealousy is hard as hell: the lamps thereof are fire and flames. Many waters cannot quench charity: neither can the floods drown it" (8, 6). In the seal the point of comparison is the similarity of the image; therefore, there is given again the longing of Mary to be entirely like the Heart of her divine Son, determined by an irresistible love for Him. We pray also: fac cor meum secundum Cor Tuum.

We may, aye we must, ask furthermore: Are there any souls with which the Lord unites Himself and to which, without any limitation, the highest praises of the bride may be applied? Only to the one "highly favored," to the "blessed among women" are such expressions applicable as: "the most beautiful of women," or are comparisons of the bride (1, 8) with Thirza (6, 4), with the beautiful city, proper, as they are presented by the praises exchanged between the bride and the bridegroom, since she is described by the latter in her singularity as "a rose among thorns" (2, 2) as a perfected purity — "Thou art all fair, . . . and there is not a spot in thee" (4, 7) — which can only be found without limitation in the soul of Mary. "One is my dove; my perfect one is *but* one; she is the only one of her mother, the chosen of her that bore her." The "daughters" saw her and declared her most blessed. "Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun" (6, 8 sq.) — compared to "the great number of queens and young women." The first "daughter" who recognized this of Mary was Elizabeth. The Canticle of Canticles proclaims the entirely unique and exalted position of one of the souls espoused to the Lord, who is furthermore declared to be "terrible as an army set in battle array" (6, 9), and who is compared to "the horses of Pharaoh's chariots" (1, 9): a picture wherein the point of comparison is the down-trodding of the enemies of the bridegroom, and which, therefore, points back to the enmity between "*the Woman*" and the serpent.

The Psalm 45 (44), which contains, in view of the glory of the king, a request for His bride to forget her old home and to cling without reserve to her new Lord, must be understood,

from the standpoint of the Old Testament, in an allegorical sense of the relation of the bridegroom with God. "Thy throne, O God, is for ever and ever: the sceptre of Thy Kingdom is a sceptre of uprightness. Thou hast loved justice, and hatest iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows" (vs. 7, 8)—this is an address which reveals the Messiah,[1] and His bride is the Church. In a similar manner as in the Canticle of Canticles are the words especially referred to Mary as to that soul with which this espousal was most perfectly arranged: "The queen stood on thy right hand, in gilded clothing"[2] (v. 10); again: "Hearken, O daughter, and see, and incline thy ear, and forget thy people and thy father's house. And the king shall greatly desire thy beauty" (vs. 11, 12)—which passage was already placed in a parallel with the message of the angel by St. Athanasius.[3] To the calling of "blessed" by all generations are the words referred: "all the rich among the people shall pay homage" (v. 13), and to Mary's purity and supernatural beauty are most aptly referred the words[4]: "All the glory of the king's daughter is within in golden borders, clothed round about with varieties. After her shall virgins be brought to the king"(vs. 14, 15).[5] After the full sense of the supernatural fecundity of the Mother of Jesus has become known—through the contents of the Proto-Gospel—it can no longer be considered strange that the thought of her spiritual progeny is awakened by the words: "Instead of thy fathers, sons are born to thee," and for an expression of the exaltation of the "new" life of her children

[1] Compare Hebr. i. 8.

[2] Vulg.: Astitit regina a dextris Tuis in vestitu deaurato; circumdata varietate.

[3] Ep. ad Marcellin. de interpret. Psalm 1. Audi filia! Hoc quippe simile est huic Gabrielis dicto: ave gratia plena, Dominus tecum. Nam ubi cum Christus dicitur, humanam statim generationem ex virgine fartum declaravit verbis: audi filia. Et Gabrii quidem ex nomine Mariam appellat, quod genere ab illa alienus esset; at David ipsam ex suo semine oriundam filium mentio venit.

[4] The oratio 1. in Deip. nat., 9. [John Damasc.?]

[5] Compare the use of this psalm in the offices of the Blessed Virgin Mary throughout the year, on the feast of the Assumption, in the votive masses, and on the feast of the Immaculate Conception, of the Presentation, Visitation, Nativity. Vulg.: Omnis gloria ejus filiæ ab intus, in fimbriis aurea circumamicta varietatibus — Adducuntur regi virgines post eam.

the passage does service: "thou shalt make them princes over all the earth." In all this the aim is that "the nations shall remember the King throughout all generations"(vs. 17, 18).

This psalm and the Canticle of Canticles display an image of the Church, as she lives and exists in her members. They linger, however, therein repeatedly with one of these members, which they love with a unique love and contemplate as uniquely beautiful and, at the same time, as a Mother. Is it possible that divine omnipotence and love have never realized this ideal of perfection? The Gospels depict the Mother of Jesus in such a manner that the contemplation of the image leads to the acknowledgment that *She* is the ideal — seen by the inspired writers of the Old Covenant.

Names are not infrequently given in the Old Testament which are very significant. God Himself had changed the names of Abraham and of Jacob, and Moses changed that of Nave. Prophets, such as Isaias and Osee, gave their children names which marked them as signs and distinctive features in Israel. The names of John and Jesus were previously announced by the angel. "Thou shalt call His name Jesus," he said to Joseph, "for He shall save His people from their sins." [1]

Therefore, to the Christian interpreter of all times a question of great interest was this [2]:

What is the meaning of the name—Mary?

9. During the course of time this name was variously interpreted and its etymological derivation examined. And more than one of these explanations must be acknowledged to be linguistically admissible; all, however, tend to show some relation to the most excellent bearer of this name, to the Mother of God. But, since the objective significance finds a basis in the linguistic form, we consider ourselves obliged first to explain the latter.

[1] Math. 1, 21.

[2] Compare herewith especially the monograph of Bardenhewer: Der Name Maria. Geschichte der Deutung desselben. (Bibl. Studien I. 1) Freiburg, 1895. Salvator Minocchi on il nome di Maria presented alphabetical explanations. Firenze, 1897. See also the notes of A. Schols, in his commentary on the book of Judith and on Bel and Draehe. 2 ed. Wuerzburg, 1888, p. 67 sqq. notes.

The form of the name, according to the Hebrew text, is Miriam (מִרְיָם), in the LXX, in Aquilas, Theotion, and Symmachus always Μαρία,[1] in the New Testament both Μαριάμ and Μαρία. It must, however, be here remarked that in reference to the Mother of God the Hebrew form Μαριάμ is selected[2] as the nominative, accusative, and the vocative; in reference to other bearers of this name, however, the shorter Greek form Μαρία is chosen. This fact cannot be regarded as accidental, but must have had its reason in the fact that the Evangelists carefully retained in the case of the Mother of Jesus the form of the name which had been heard or received by them — especially by Luke — and which was regarded by them already as worthy of veneration through a highly significant bearer in the Old Testament. Josephus Flavius transformed the Hebrew form Marjam through the connection with a Greek flexible sound into Μαριάμμη or Μαριάμμην.[3]

Since the name Mirjam, which the Hebrews had given to the sister of Moses, is a Hebrew name, it cannot be proper to derive it from the Egyptian.[4] The attempt of Lauth to translate the Hebrew name Mirjam with "Star of the Sea," because its Egyptian form: Minurgama or Minurga means "Star of the Sea," is groundless, simply because it is merely a conjecture on the part of Lauth to render the hieroglyphic designation of the name of the sister of Moses in this manner,

[1] The change from *i* to *a* is most likely caused in the mouth of the Hebrews through the liquid *r*. Compare Strack-Zöckler, l. c. p. 4 sq.

[2] Compare Matth. 1, 55; Luke 1, 27. 34. 38. 39. 46. 56; Luke 2, 19 B D prael. Majus; Matth. 1, 20; Luke 2, 16. 34; 1, 30. The genitive form is Μαριάμ, Matth. 1, 16. 18; Matth. 2; Luke 1, 41; elsewhere Μαρίας. Luke 2, 5, and Μαρίᾳ Acts 1, 14. Against the opinion of Hanebeng, Geschichte der bibl. Offenbarung als Einleitung zu A. u. N. Test. 4th ed., 1865, p. 1, Ewald, Gesch. des Volkes Israel, Hachmann, der Buch des Herrn, u. s. Brief, 1883, p. 51, and others, Evangelium nach Matthäus, I. 1856, p. 419, who separates the names of Mirjam and Maria, by interpreting the two last as: "lady," the first Hanebeng by "Hoheitsgeist, Anmut" (gracefulness, loveliness), Schegg by "die Kräftige, Hohe (Hochgewachsene)" (powerful, high, tall); see Burdachewer, l. c. p. 6 sq. 11.

[3] See, i., Antt. II, 221, 226; III, 54, 165; IV, 78 (ed. Niese), where also the name of the sister of Moses bears this form.

[4] Thus Ad. Schäfer, der Brief an die Roemer . . . nebst einem Anhange: Zur Bedeutung des Namens "Maria." 1897, p. 267 sqq., who analyzes it into *mr* = *amare* and *ma* = *mare*. A reference to Egyptian name of Moses as analogous is improper, for that was given by the daughter of Pharaoh.

or, rather, to supplement it thus, and because this assumption only finds a support in the fact that the name Maria is interpreted by star of the sea.[1] St. Jerome has hitherto been mostly regarded as the author of the interpretation of "Star of the Sea,"[2] so popular especially in the middle ages, in whose liber interpretationis hebraicorum nominum in Exod. we find at the name of Mary: "Maria . . aut stella maris," and in Math.: "Mariam plerique aestimant interpretari illuminet me isti vel illuminatrix vel zmyrna maris. Sed mihi nequaquam videtur. Melius est autem ut dicamus sonare eam stellam maris sive amarum mare." Bardenhewer, however, has expressed the opinion, which is based upon conclusive reasons,[3] that Jerome did not originally write stella, but — as we also read in this passage in the manuscript of Bamberg of the ninth century — *stilla* maris, and that originally the text repeated change of the *s* and *l* led unintentionally to the form of stella for "drop" and later to the meaning of "star" on account of the relations which were found in the type of the

[1] Lauth, Moses Hosreyphos-Schiller, 1879, p. 99. In refutation of Lauth see the explanations of Bardenhewer, l. c. p. 61 sqq.

[2] These explanations were given by: Eucherius of Lyons and especially Isidor of Seville. The latter is followed by Bede, Walafrid Strabo, Rhabanus Maurus, and Hinkmar of Reims. The hymn, which probably belongs to the ninth century:

Ave maris stella,
Dei mater alma,
Atque semper virgo,
Felix coeli porta

warranted this explanation of the name of Mary fully in the middle ages. We mention especially Bernard, Albertus Magnus, especially quaestio 27, super "Missus est": Ipsa namque aptissime ayderi concupiscit: quis sicut ene sui corruptionis aydus emittit radium, sic absque ene luminose Virgo patrocinii Fluxum. . . . Ipsa est igitur nobilis stella ex Jacob orta. . . . Ipsa inquam est praedicta et exinia stella super hoc mare magnum et spatiosum nocumtare sublevata, miseras meritis illustrans exemplis. Thomas Aqu. in Math. 1, 18 and exposit. super salutat. angel.: Convenit ei nomen Maria, quae interpretatur stella maris, quia sicut per stellam maris navigantes dirigantur ad portum, its dirigantur per Mariam ad gloriam (8); Bonaventure. See the more detailed references hereto in Bardenhewer, l. c. p. 78, 80, 82, 85-87, 88 sqq., 93 sqq., 106 sqq.

[3] l. c. p. 53 sqq. This conjecture, according to Bardenhewer, p. 56 sq. was already expressed by Estius (d. 1613) in annotationes in praecipua ac difficiliora S. Script. loca in Luc. 1, 27; Schelle, zur Geschichte der Mariaverehrung, 1840, p. 17; Grunebaum, im XXXI Bande der Zeitschrift der Deutsch. Morgenl. Gesellschaft (1877), p. 292, and P. Steininger in seinem theol.-prakt. Quartalschr. XXIII (1890), p. 58 sqq.: Woher stammt stella maris?

"star of the sea" compared to Mary, and thus the custom of reading stella maris was generally introduced into the Jeroniminan manuscripts. This hypothesis — that stella means stilla — is confirmed by the consideration that מר = "drop" and מר = "myrrh" have the same root: מרר "to flow, to drop." Both signify "drop." Stilla is generally the expression used, but in especially meant of myrrh, which derives its name from "drop." The word is therefore a nice variant for myrrha. This is strikingly expressed by Jerome, according to ancient tradition: stilla maris sive amarum mare.[1] מרה also means to be "bitter" and מרה means "bitter," "bitterness." We may, therefore, with very good reason agree with the opinion that holds that Jerome himself is not the father of the translation into stella maris "the morning star." [2]

A series of explanations is presented by the Onomastica sacra, which, however, from a linguistic standpoint, are as little justifiable as that of Philo (Mirjam = hope) and only indicate an effort to establish a relation between the bearer of the name and her position and activities.[3]

Let us now pass on to those explanations which, especially in modern and most recent times, have found their prominent advocates, and of which, some especially, rest upon probable linguistic derivations.

"The most simple explanation appears to me," remarks Schegg, "to be in favor of the more recent form: Maria (like Sara) 'Herrin' = mistress. This also brings to mind the

[1] Thus the explanation of Ant. Schols. l. c. p. 68. Hereby the attempt of Schegg to explain (*Jungfrau, der Braut des Herrn* . . . p. 56, note) stella maris as a contraction from στεφανη (see I Moses, 1, 16 φωστηρ, Vulg. luminare) becomes superfluous. Besides, there is against this the fact that Jerome, who read Marjam, contracted not into mar, but into mare, and that he never translates that word with stella. See Bardenhewer, l. c. p. 66 sq.

[2] Cornel. a Lap. in Eccl. 43, 7, is acquainted with the translation into stilla maris and discovers therein an image of the humility and virginal purity of Mary. He explains it thus: Esse humillus. Quid enim stillis minutius? . . . Puritatem limit: rursus vis stilla maris; animos enim sive margaritas (quae symbolum sunt puritatis et virginitatis) ex stillis roris in concha nutritas concresunt.

[3] See Bardenhewer, l. c. p. 67 sq. Both explanations are found in the Onomastica sacra, especially those which contain the idea of "illuminating." Μαρια φωτιζουσα, Μαρια φωτιζομενη ἡ φωτιζουσα αὐτους, Μαρια φωτισμος; then again: Μαρια κυριος ἐκ γενετησ και ου κριμα ἐν τοῦ γενους μου and Μαρια κυριον σφωγις.

ancient explanation by analyzing the name into מרם = domina = mistress + ים = יָם lord and sea,[1] therefore 'mistress of the sea,' whereby allusion is made to the fact that, as the sister of Moses, the bearer of this name was the leader of the people through the Red Sea, so the Mother of God is the leader through the ocean of this life."[2] "But the best explanation, in keeping with oriental aesthetic ideas" Gildemeister[3] and Bardenhewer[4] claim to find in Mirjam [מרים] 'the handsomely shaped" [from מרא = מרה and the ancient termination ם serving abstract and adjective words] and "grace" and "loveliness" [from יאם] is the meaning which Hausberger finds in the longer name: Mirjam. A reference to the root מרה = to be stubborn, renders the meaning "the stubborn one,"[5] for which a reason is sought in the conflict of Mirjam with Moses.[6] Based less upon linguistic reasons than upon the sense therefor than to

[1] Schegg, Jakobus, der Bruder des Herrn und sein Brief, 1883, p. 51. It is already found in Jerome, de nominibus Hebraeis, de Matthaeo: Scientiamque quod Maria semone Syro domina nuncupatur. Joh. Damasc., de fide orthod. IV. 14: Ἔστι παγκοσμίῳ ἡ χάρις τῆς τῶν ὑδάτων δεσποίνης· τὴν γὰρ κυρίαν τῶν ὑδάτων τὴν Μαρίαν σημαίνει τὸ ὄνομα. Καλοῦσι γὰρ δόται γέγνει πάντων τῶν ποιημάτων, τὸ δημιουργὸν γεννήσασαν μόνην. Eucherius, Instruct. II, 1. Petrus Chrys., sermo de annunt. 142. Theophyl. in Luc. I, 38, and 10, 42. Isidor of Seville, Etymolog. VII, 10, 1. Sermone autem Syro Maria Domina nuncupatur, et pulchre, quia Dominum genuit. Beda, in Luc. I. Walafrid Strabo, hom. in Mariæ. I. Haimbaldus Maurus, de universo IV, 1 and other theologians of the middle age have, in addition to others, also adopted the explanation of domina according to St. Jerome or Isidor. Cornel. a Lap. in Ex. 15, 20.

[2] Rheinisches Museum fuer Philologie, XX, 1865, p. 13.

[3] l. c. p. 147 seq. Compare herewith also Fuerst, hebr. chald. Handwoerterbuch, and Schegg, l. c. "fuer die aeltere [Form] Mariam": die kraeftige oder Hohe (hochgewachsene).

[4] Geschichte der Bibl. Offenburg, 4th ed., p. 604.

[5] Kleinpaul, Menschen-und Voelkernamen. Etymologische Streifzuege auf dem Gebiete der Eigennamen, 1883, p. 72. Compare Wichelhaus, Akademy, Vorlesungen ueber d. N. T. II. 94. Das Evangelium Matthaei, herausgeg. u. erganzt von A. Zahn, 2d ed. 1885, p. 76, translates the name with "stubbornness." Geseu., Thesaur. and W. Grimm, Lexicon graeco-lat. in N. T., J. Grimm, l. c. I, p. 422 sq. "die Etymologie" mit Verweisung auf Boettchers aus, Gram. d. hebr. Spr. u. Gesen. Lexicon "leutete whether they ought to accept the formation itself as a simple adjective form . . . or in form of a substantive with a suffixed personal pronoun, which would possibly mean — contumacia eorum and amaritudo eorum. The position of Mirjam itself, from which alone she attained her significant name, speaks forcibly for the latter conception." Schegg, on the contrary, l. c. p. 81, note, remarks that "contumacia eorum" "their stubbornness" — was never a woman's name." And A. Scholz, l. c. says: no father would ever think of giving his newly born daughter the name "stubborn."

[6] Num. 12, 1 seqq.

the derivation from מרה = "to glow, to burn, to shine," further-more, "to flow profusely," which is again advanced in recent times; thereby the whole unique position and activity of Mary is claimed to be characterized in a most pregnant manner, especially her virginal maternity, in virtue of which, according to the declaration of the Church, she diffuses, as an immaculate mirror the eternal light, which is infused into her and then flows through her into the whole world, and thus as the Mother of the spiritual and heavenly life, she is, the mediatrix of the light of grace for humanity.[1]

The explanation which connects the name of Mary with the notion of "bitter" has, probably, the most numerous and, at the same time, the most ancient adherents. The rabbis derived it from "bitterness."[2] For a linguistic justification A. Scholz[3] remarks: that the contraction of the ē and the silent aleph-like the their sharpness from the ē to a as a proper sequence. The derivation from מר in the sense of "bitter," "bitterness" . . . is also admissible. In the last derivation the pronunciation would be Marjam; but Scholz remarks very aptly that the LXX, who represent a no lesser tradition of pronunciation, which is likewise supported by a later form of the name, write Μαριάμ. The final syllable is partly conceived as the already mentioned syllable of forma-tion for abstracts and adjectives, therefore "bitterness" and "bitter," and partly as a name — "Sea," — hence the old translation of πικρὰ θάλασσα.[4]

10. This variety of explanations unites, in a certain man-

[1] Scheeben, Dogma, III, 1, p. 457, says: "The most expressive and the richest explanation is probably the one indicated by Jerome: illuminatrix, resp. illuminatrix eorum." In Jerome, l. c. de Exod.: Mariam illuminatrix mea, vel illuminatus eorum. On the other hand, see in Matth.: Mariam plerique aestimant interpretari: illuminans me (sit, vel illuminatrix [vel amyrna stirpe]; sed nihil aeruginosum habet ista vox. Melius autem est, ut dicamus sonare eam stellam maris, sive amarum mare. See Isidor of Sev., l. c. Maria illuminatrix, gestat enim lumen mundi. Also numerous interpreters of the middle age, who have drawn from the Onomasticon in St. Jerome or from Isidor's Etymology, offer this with other explanations. See Bardenhewer, l. c. p. 80 sqq. 101 sqq.

[2] See Bardenhewer, l. c. p. 19 sqq.

[3] l. c., p. 67, note. Compare also Ganter in the "Katholik," 1897, p. 515 sqq.

[4] See de Lagarde, Onomastica sacra, p. 205, 14. Jerome, de nom. Hebr. (de Matth.): "Melius autem est, ut dicamus sonare eam (scil. Mariam) stellam (stillam?), quam aere amaritudinis." Also Origen, recognitio in Genesim: Heic (ex Matthaeo). Many interpreters of the middle age follow him. See Barden-

ner, the endeavor to establish a connection between the significance of the name and that of its bearers. In Christian antiquity attention is directed especially thereby to the Mother of God,[1] in more recent times also to the Mary of the Old Testament — to the sister of Moses.

The question of the meaning of the word, which ought to be regarded as the only original meaning, is still etymologically undecided and most probably will remain so. This is calculated to indicate that, in order to know the full extent of the doubtlessly significant name of Mary, the decisive word can neither be decided to the linguistic investigation alone nor can it be done finally.

This might, at a first glance, create surprise, and the more so the more we think of the position and task of the Mother of God, predestined from eternity, and the less we ponder over the words of the angel: "Fear not, Mary." Therefore, we must seek a historical interpretation, which might assist us in our decision.

The life, the task, or the position of an entirely pre-eminent bearer might have given this name a definite meaning, if admitted by linguistic usage.

Now there appears in the history of the Old Testament the sister of Moses, in an entirely extraordinary manner in

hewer's exhaustive explanations hereof (esp. p. 19 sqq., 101 sqq., 118, 127 sqq., 135 sqq.). The same also justly draws attention to the fact that likewise the stanza:

Virgo virginum praeclara
Mihi jam non sis amara,
Fac me tecum plangere

of the grand "Stabat Mater" of Jacopone da Todi contains an allusion to this explanation. To the anger to whom the "Virgin of virgins is full of bitterness," she is also a dearly beloved companion (compare the words: tecum plangere), precisely her sorrow does he desire to share with her (planctu quem desidero.) But also the interpreters of modern times — especially only the Complutensian Polyglotte — arrive, naturally, at the same interpretation. See Bardenhewer, l. c. p. 123 sqq. More recently especially A. Schulz and Minocchi (amarezza), who offers a translation with rebellion and declares himself for the form of Marjam.

[1] Compare herewith also Ambrose, de instit. virgin. 5 n. 33 s. Unde et specialis Maria Domini hoc nomen invenit, quod significat: Deus ex gente mea. Dictae sunt et ante Mariae nullae, nam et Maria soror Aaron dicta fuit, sed illa Maria amaritudo maris vocabitur. Venit ergo Dominus in amaritudinem fragilitatis humanae, ut conditionis amaritudo dulcesceret. Verbi celestis assumitur et gratia temperata. Hoc significavit ista Merrha per lignum dulcoratus, eo quod populus antiquum amarus ante accesit, vel caro nostra temperamento passionis Dominicae in usus alteros mutaretur.

the establishment of the covenant, as the first biblical bearer of this name. She is brought out so prominently in Holy Scripture itself that her great significance in the divine plan of salvation cannot fail to be recognized. She is called a "prophetess" and, at the head of the women of Israel she praises the Lord, "for He is gloriously magnified: the horse and his rider he hath thrown into the sea."[1] She is mentioned in the genealogies with Moses and Aaron[2] and we read in the prophecies of Michea[3]: "For I brought thee out of the land of Egypt . . . and I sent before thy face Moses, Aaron, and Mirjam (Mary)." When attacked by leprosy she was obliged to spend seven days outside the camp, "the people moved not from that place until Mary was called again."[4] The sacred records narrate her death and burial in Cades.[5] From a view of the New Testament it must also be considered that through her appearance at the foundation of the Old Covenant, through her hymn of praise on account of the salvation of Israel — which is, at the same time, a type of the redemption — Mirjam was a type of the Mother of God, who, in view of the redemption of mankind through the Word made Flesh, chanted exultingly the glorious "Magnificat." This is the period in which the promises received their fulfilment, and which was the beginning of the New Covenant. From earliest antiquity — by Gregory of Nazianzene,[6] Ambrose,[7] Peter Chrysologus[8] — these parallels were drawn between the two Marys.

If, therefore, since then, when the sister of Moses was the possessor of this name, one sole signification was connected therewith, which naturally corresponded to the etymology of the word, still we are, nevertheless, not in a position to determine that signification, because really two and probably three interpretations are possible from a linguistic standpoint and other decisive and important facts are wanting. But, it is easily possible that the sister of Moses received the name Mirjam only from the time when she stood at the head of the Israelites. To this probably the circumstance

[1] Exod. 15, 20. 21. [2] I Chron. 4, 17; 5, 29 (Vulg. 6, 3); see Num. 26, 52.
[3] 6, 4. [4] Num. 12, 15. [5] Num. 20, 1.
[6] de virg. 19, he says of Mirjam: τὴν θεότοκον προσδεικνυούσθα.
[7] Sermo 142 de an. [8] de instit. virg. 5, 34.

may point that in Exod. 2, 4. 7 only the word sister is used, but since the passage through the Red Sea the sister of Moses is never called anything except by the name Mirjam.[1] Therefore, in weighing the name Mary it is most proper to ask, whether there is any connection between *a linguistically possible signification of the name and the life of the uniquely predominant bearer of the same in the Old Testament?* These are pointed out to us by the books of Moses, especially on the following occasions:

At the head of the women of Israel she thanks the Lord and glorifies His greatness as a "prophetess."[2] This was done, after her, in the days of the judges, by Deborah, who, as a prophetess, is called "mother of Israel."[3] Now, since Mirjam assumed such a position in regard to the people, we may easily understand why the people took such interest in her fortune and refused to move until she, who, on account of murmuring against her brother, had been stricken with leprosy, was healed and had returned to the camp.[4] Yet, we are constrained to ask: Why was not Aaron also punished? Why does the high priest recede in the presence of Mirjam? Why does Moses weave into the repeated inculcation of the Law the remark: "Remember what the Lord your God did to Mirjam [Mary], in the way when you came out of Egypt"?[5] Mirjam is the Israelitish woman, who appears besides Moses and Aaron, who — as the admonition of the lawgiver shows — is a type of Israel, whose life manifests, like the reflection of a mirror, the life of the people of the Covenant and toward which her brother points.

It may now be asked: Which one of the significations of the names of Mirjam or Marjam is represented in the vicissitudes or tasks, or in the life of the uniquely predominant bearer thereof? "Bitterness" or "bitter" is primarily a figure of suffering and serious misery[6]; again, it denotes something dangerous, unwholesome, or even deadly.[7] It

[1] This is especially emphasized by Schubt, l. c. [2] Exod. 15, 20.

[3] Judg. 5, 7. [4] Num. 12, 1 sq. [5] Deut. 24, 9.

[6] Compare on מרה: Ruth, 1, 20; Job 9, 18; 10, 1; 21, 25; on מרור: Gen. 27, 34; Exod. 29, 25 (32); 30, 17; 41, 1; Isai. 24, 9; Jerem. 2, 19; 20, 8. 11 Mach. 6, 7.

[7] Compare on מרה: Ps. 10, 7 and Rom. 3, 14; Ephes. 4, 31; Hebr. 12, 15; on מרור: Judg. 18, 25; 1 Kings 15, 22; Hebr. 12, 15; Apoc. 8, 11; Prov. 5, 4; Eccle. 7, 27; Hab. 1, 6; Zach. 1, 14; Jerem. 4, 18; 23, 15; James 3, 14.

would certainly be obvious to think of the suffering of the people in Egypt at the sound of the name of the sister of Moses, of this representative of Israel, if her name had already occurred at this time, in the biblical report. But this it does only after the drowning of the Egyptians in the sea. In connection therewith there would also appear a well-founded signification of the name of Mirjam = "bitterness of the sea," inasmuch as "sea" would signify the sea of nations, which comprises the good and the bad, and the "bitterness," which is deadly would denote that upon the nations that are evil the judgment of God is to come, and that, at the same time, this would be accomplished "through the sea of the nations of the just." [1] And if we read in the prophecies of Micheas [2]: "I brought thee out of the land of Egypt, and delivered thee out of the home of slaves: and I sent before thy face Moses, and Aaron, and Mirjam," — then the latter also appears as an instrument of the Lord in the salvation of Israel through the destruction of the enemies, and as such, as a type of the "Woman" mentioned in the Proto-Gospel, of the Mary of the New Testament, whose "seed" has crushed the head of the serpent, and who herself is in perpetual enmity with the serpent and its "seed," i.e., the nations in enmity with God.

But we must not pass over the rest of the vicissitudes of the life of the Mirjam of the Old Testament, for their consideration is too closely connected with the question, whether or not they are apt to give an ulterior decisive historical significance to a linguistically possible and closely related interpretation and thereby establish a historical explanation. And thus, immediately after the hymn of praise, which was chanted on account of the destruction of the Egyptians, we read that Moses had the Israelites to depart after three days, and that they came to a water that was bitter. The people murmured, and Moses appealed to the Lord. By the means of wood that God showed him the water became sweet. But God said to the people: "If thou wilt hear the voice of the Lord thy God, and do what is right before Him, and obey His command-

[1] Thus Schols, l. c. p. 67 sq. (note) referring to Dan. 7, 2 sqq.; Zach. 14, 8; Am. 8, 12 and oftener for the meaning of "sea" — "the sea of nations."

[2] 6, 4.

ments, and keep all His precepts, none of the evils that I laid upon Egypt, will I bring upon thee: for I am the Lord thy healer.'[1] But the name of the water, which became sweet through the wood which typified a cross, was Mara. If, therefore, in such a close and immediate connection, a name is found that has the same radical sound with that of the Israelitish woman, would it not be obvious to give it also the same meaning: "bitter" or "bitterness"? But the main thing was not the arrival of the Israelites at the water called Mara, but the fact that this was sweetened by the figurative wood cast therein. If, therefore, under such circumstances, we are forced, on the one hand, by the name Mirjam to think of "bitterness" or "the bitter one," we are still more compelled, on the other hand, to think of the transformation or the healing of this bitterness, and this by means of the "wood." Thus shall also the bitterness be taken away by the Lord from Israel, as He promised at the waters of Mara, and this Israelitish woman, who experienced in herself, and through participation of the whole people, such a healing by the Lord, is Mirjam. "I beseech Thee, heal her"[2] Moses cried to the Lord in her behalf when she was stricken with leprosy, with the disease which, as a species of corruption, is an expression of death, of the curse of sin — a disease which represents the real essence and cause of every suffering and of death, and was therefore, in the fullest sense, a "bitterness." But the Lord also verified in her the promise which He had made to the entire people at the waters of Mara: "I am the Lord, thy healer."

The question whether or not, after the time of the sister of Moses, the name of Mirjam was given in the Old Testament already to the daughters of Israel may be left undecided; but, about the time of the birth of Christ, and even before, it was often done, for we meet several Marys not only in the Gospels,[3] but we find five or six contemporaneous bearers of this name[4] also in Flavius Josephus. But it is

[1] Exod. 15, 22-26.

[2] Num. 12, 13.

[3] Mary, the wife of Cleophas; Mary Magdalen (the sister of Lazarus?); Mary the mother of John Mark (Acts, 12, 12); and Mary a helpmate of Paul in Rome (Rom. 16, 6).

[4] See the index of the names in Niese, Flav. Joseph. opera, t. VI sub Μαριάμη.

undoubtedly true that the name was given then by the true Israelites to their children, in view of Mirjam. The consequence of this, however, was that, among the Israelites, the verbal significance of the name was put more and more into the background and the predominant bearer became more connected with its significance. This she became as the healed "bitter one," as the one in whom God manifested His great promise before the people and with their participation therein, His promise, which permeates the whole history of Israel and which we have already endeavored to appreciate worthily in its full significance for the entire history of salvation: at the time when King Achaz rejected God as his saviour.[1] *The Virgin-Mother, however, who was given to this king as a "sign," is the prefigured Mirjam, and bears the name which is a proof of God's veracity and fidelity as Saviour of the world.*

And now we shall attempt to compare the figure and its fulfilment. Mirjam was the Israelite; Mary — as the antithesis between herself and Eve shows — is the Christian[2]; Mirjam was the one healed in the Old Covenant and a sign of the fidelity of God in His promises; Mary is the one redeemed and the sign of the accomplished salvation. As a member of humanity or as a child of Adam, Mary also stood in need of redemption. Even over her would the entire bitterness of original sin have been poured out, and she also would have been, as a child of Adam, in a state of aversion from God had not the Lord become for her a Saviour in a most unique manner. And as Mirjam was the healed one in the Old Covenant, so Mary is the "highly favored" one in the New Covenant. Therefore, to Mary, who, on account of the salutation and the address, was frightened and thought within herself, the angel said in explanation: "*Fear not, Mary, for thou hast found favor.*"[3]

Therefore, I cannot object — especially not from a standpoint of the New Testament — if, what is linguistically possible, "Mary" be rendered by "beautiful" or "glorious," for the highly favored Mother of Jesus is the most beautiful work of the Redeemer. But we must not lose sight thereby

[1] See above p. 28 sqq.

[2] See above p. 113 sq.

[3] Luke 1, 30: μὴ φοβοῦ, Μαριάμ, εὗρες γὰρ χάριν παρὰ τῷ θεῷ.

of the fact that it is not a matter of accidence that God gave to the Mother of His Son a manifold significant name; but, significations which do not exclude each other, but may only be explained in a different manner or in various ways, lead, under new points of view, to the thought that the "glorious one" is the healed "bitter one" or the one highly favored, and that the prototype manifested in the healed Mirjam, has found its most perfect fulfilment in Mary. The interpretation of "bitterness" or the "bitter one" points directly to the suffering human nature in need of redemption; but, on account of Mirjam, who was the occasion of such a relation and who, as a type, is the healed one in Israel—it points to the salvation thereof, as experienced in the Mother of the Redeemer.

11. The manifold explicableness of the name of Mary admits also a special explanation, to which the description of the bride in the Canticle of Canticles gives an occasion. Once before reference was made to the words of St. Paul[1]: "God, sending His own Son, in the likeness of sinful flesh, even of sin, condemned sin in the flesh." The Son of God assumed human nature, unstained by sin, but subject to the consequences of sin — to suffering and to death — or its "bitterness" — groaning human nature (ἐν ὁμοιώματι σαρκὸς ἁμαρτίας). This He assumed in order to judge the cause of all "bitterness," of sin by voluntarily taking it upon Himself. By the very fact that Jesus takes it upon Himself, it is also conquered; "bitterness" is changed into sweetness by His sacrifice. This finds its expression in the bitter suffering and death and the transfiguration and glorification, following therefrom, of the most sacred humanity of Jesus. A symbolical representation, however, thereof is found in one of the gifts of the Wise Men of the East: in myrrh. "The bitter taste, on the one hand, and the balsamic sweet odor, on the other, admit the precious resin to appear so well adapted to denote symbolically the two essential sides of the Messianic sacrifice. The Lord voluntarily takes upon Himself the sins of the world, the entire "bitterness" of our misery: for an atonement He permits the sacrifice of His own, sanctified life to ascend to the Father as a most pleasing "odor suavitatis." Thus our sinful misery loses its "bitterness" in the

[1] Rom. 8, 3. See above p. 112, note 1 and p. 115.

sacrificial death of Christ: in the contact with the Sacred and Sinless One it is seasoned and sweetened, and it is precisely this love which, when dying, is able to change this "bitterness" into a most God-pleasing "perfume," and finds in the myrrh its striking symbol.'[1] A participation herein is established by the fact that we are "planted together in the likeness of His death, in like manner we shall be of His resurrection." The one who is "healed" is "crucified" with Christ, "dead," "buried," and "resurrected."[2] The soul, however, of the Mother of God is most perfectly united to the life of Jesus, which finds in "myrrh" a symbolical representation. She is the bride of the Canticle of Canticles[3] and her name of Mary is like unto the word מר, i.e., myrrh. The life of the sorrowful Mother of God is filled with this "bitterness," her heart was pierced by the sword, as prophesied by the ancient Simeon,[4] but it is also the most lovely perfume before God. To her, therefore, are justly applied the words: "My hands dripped with myrrh, and my fingers were full of the choicest myrrh,"[5] and no less appropriately is applied to her the address of the Bridegroom: "I will go to the mountain of myrrh, and to the hill of frankincense,"[6] for the Bridegroom "longeth" for her sweet-scented perfumes.'

And now, in conclusion, we wish once more to recall the fact that the meaning of "bitterness of the sea" has manifested Mary to us as the "Woman" whom God hath made use of as an instrument to save His people. And why should there not be contained in the name of the Mother of God an intended twofold meaning? Why should Mirjam, at the beginning of the Old Covenant, not show us, as the proto-

[1] Grimm, l. c. I. p. 430 sq.
[2] Rom. 6, 5. 3. 4. 6. 8.
[3] See above p. 133 sqq.
[4] Luke 2, 35.
[5] Canticle of Canticles 5, 5. See above p. 134.
[6] L. c. 4, 6.
[7] L. c. 7, 10. Compare herewith the ep. 9 ad Paul. et Eustoch. (de assumpt. Mar.) attributed (though unjustly) to St. Jerome: 'Et bene quasi virgula fumi, qua gracilis et delicata, quia divinis exercenatus disciplinis, et concenatus intus in holocaustum incendio pii amoris et desiderio cantictus. Ut virgula inquit, fumi ex aromatibus; nimirum quia multis repleta est virtutum odoribus: naresus ex ea fragrabat suavissimus odor citam spiritibus angelicis.

type of the Mother of the Redeemer, the latter also in a twofold manner? As the "bitter one," who, in a unique and pre-eminent manner, received the graces of the Redeemer herself, and as the one who procured for us, in need of redemption, our salvation? This last idea leads us to the next lecture.

Mary—Co-Operating

WHEN 1. *the queen of Saba had heard of the fame of Solomon, renowned for his wisdom*, she came to him, and, after being convinced thereof, she paid him homage and lauded his subjects as blessed; but she adored the God of Solomon therefor, saying: "Blessed be the Lord thy God, whom thou hast pleased." [1]

Thus do we also acknowledge and confess, with Holy Scripture, the exalted dignity of Mary, by which she not only gradually surpasses all other creatures, but she does so essentially; we acknowledge and confess her entirely unique and most perfect endowment with graces, granted to her as the Mother of God and of Our Redeemer, and whereby her soul is decorated with such a fulness of supernatural beauty that she thereby outshines all other creatures in a most unique manner.

From all that has been said it follows, however, that there exists an essential difference between the extraordinary veneration, which is due to Mary alone, — "cultus hyperduliae" — and the adoration, due only to God — "cultus latriae." The former recognizes all the dignity, the graces, and supernatural beauty of the Mother of God, but attributes them — as did the queen of Saba the wisdom and glory of Solomon — to God, as their author and first cause; the latter, however, adoration, acknowledges and confesses that God is the foundation and author of His own infinite greatness and sanctity and of all the graces and privileges of all creatures, and is *Beauty Itself*.

We have still another reason for the veneration of Mary. We can daily witness how men honor each other, not only on account of certain high positions, but also on account of

[1] I (III) Kings 10, 1 seqq.

their own merits. God operates by grace in and through man, and this in a manner corresponding to the nature of the liberty of man; therefore, He does not suspend this liberty, nor does He exclude free co-operation with grace. A servant, however, merits respect and veneration in the measure in which his service is exalted and the manner, in which he fulfils it, is perfect. But uniquely elevated is the service of the Mother of Jesus, unique and perfect is her service; or — since she was thoroughly animated in all things by grace — therefore is her co-operation with the same uniquely distinguished and perfect.

Hence, it is now our task to review the life of Mary and to follow the course of the Mother of God co-operating with grace, and to see how God made use of her in the work of redemption, and how she herself, through her co-operating activity sustained by grace, merited to be praised.

Jahel, Judith, and Esther are praised for their merits[1]; the wise Sirach honors the saints of the Old Covenant,[2] and St. Paul glorifies the heroes of faith in Israel and proposes them to the Hebrews as worthy of imitation.[3] The angel, sent by God, is the first to announce the praise of Mary, and Elizabeth is an example for all who verify the prophetic words: "Henceforth all generations shall call me blessed." "Elizabeth," remarks Origen,[4] "said to the Virgin: Blessed art thou among women! for no one ever was or can be a partaker of such grace; for the divine conception is unique, unique is the divine birth, unique is she who gave birth to the God-Man. Why dost thou therefore salute me first? Am I she who shall give birth to the Saviour? I had to come to thee, for thou art blessed above all women, thou art the Mother of my Lord, thou art my mistress, who bearest the redemption of the damned. She agrees with her son, for John considered himself unworthy to stand before Christ, and she declares herself unworthy of the presence of the Virgin."

Thus Mary is praised "and not by Origen alone." "It must be remembered," writes Lehner most strikingly,[5] "that

[1] See above p. 116 sqq.
[2] Eccli. c. 43.
[3] Hebr. 11, 4 sqq.
[4] Fragmenta Origenis in Lucam, ed. Loemmatzsch, t. V., p. 238 (in Lehner, l. c. p. 187).
[5] Ibid., p. 187.

these remarks . . . are not taken from some learned work, but from homilies, oral addresses for the Christian people, or for such who desired to become Christians — addresses, which served for instruction and edification, which in his [Origen's] latter days were taken down by shorthand writers [1] and which, through the powerful influence of Origen, might almost be considered voices of his times." Elizabeth praised the Mother of God at a time when God's work in Mary and her co-operation was not yet completed, in words which, even in the first centuries, were understood in such a manner. Now the work of God is completed in Mary. Elizabeth praised Mary's faith in the annunciation of the angel. But since that time Mary has led a life so rich and great in co-operation with grace and in merit, for the sake of her Child and of the Church, that we are unable to unfold a corresponding picture thereof.[2] In this lecture we shall make an attempt to appreciate, through the aid of Holy Scripture, how incomparably praiseworthy she has become through her own life.

2. The first picture which the Gospel paints of Mary is of her conduct at the annunciation of the angel. *"She is troubled at his saying, and thought within herself what manner of salutation this should be."* [3]

It was not the apparition that troubled Mary, but the words of the heavenly messenger. Her conduct differs from that of Zachary, who became confused and agitated through fear caused by the apparition.[4] This venerable priest is penetrated with the unapproachability of God. The curtain still separated the Lord from His people. But, not so Mary: she is not affrighted by the heavenly apparition, for she may approach God, because her soul is already united with Him. The words of the heavenly messenger: "full of grace, the Lord is with thee" — offer an explanation why the Most Blessed Virgin does not feel strange in the proximity of the angel, but rather familiar therein.

[1] Euseb., hist. eccles. VI, 36, 1.

[2] Well-known is the answer of the breviary: quibus laudibus te efferam, nescio. See above p. 133 sq.

[3] Luke 1, 29: ἡ δὲ ἐπὶ τῷ λόγῳ διεταράχθη καὶ διελογίζετο ποταπὴ εἴη ἡ ἀσπασμὸς οὗτος.

[4] Luke 1, 12: καὶ ἐταράχθη ἰδὼν καὶ φόβος ἐπέπεσεν ἐπ' αὐτόν.

But Mary is troubled at the address — ἐπὶ τῷ λόγῳ — of the angel. She understood the sense of the several words, she recognized their full significance, but she knew not what these words meant to her personally, how it is that she should be saluted and addressed thus. The Evangelist remarks that the salutation was the object of her meditation. Therefore, the reason of the confusion and of the subsequent meditation was, on the one hand, a full understanding 'of the words, and, on the other, her humility.[1] A self-conceited person does not become confused when praise is offered; the unpretentious and truly humble become more humble, the more this virtue is acquired. But a soul that possesses it in such a degree that no contrary temptations are any longer perceived, much less to be combated, a soul that assumes for herself, with a most perfect and intimate conviction, the last place — such a soul is the more confused by a distinction, the more elevated it is. Hence it was that Mary thought within herself and occupied herself with the salutation; for the heavenly apparition would not admit that she simply repeated the same.[2] This great humility of Mary is also accounted for in the words of the angel, wherein he says: "Fear not, Mary, for thou hast found favor with God." She might, therefore, think over so humbly of herself and yet she may accept the "salutation," for it is God who has elevated her so highly in His grace.

Now, it is well known[3] that this humility of Mary offered to divine Wisdom, for its plan of salvation, an occasion to give us the Mother of God as the first and indubitable witness of the birth of Jesus from a Virgin, as later on, under similar circumstances, St. Joseph — whom even the Jews could not gainsay — became the second witness of this mystery and of the fulfilment of the prophecy of Isaias.

3. The angel announced to Mary that she is to be the Mother of God. Mary, perfectly humble, believes. "Blessed art thou that hast believed; because these things shall be

[1] Bernardus, serme de nat. B. M. V.: sese salutatione angelica reputabat indignum. Maldonat., i. h. l.: Adeo sese tam singulari salutatione indignam probat — it is not founded in the text: ut verecutur, ne quis in ea subesset dolus.

[2] Compare again p. 71, note 2.

[3] See above pp. 71-73.

accomplished that were spoken to thee by the Lord"[1] — such is the testimony of Elizabeth inspired by the Holy Ghost. Here we are obliged to assent and to give space to the suggestion of Grimm,[2] who says: "Blessed is she who hath believed. The Vulgate effaces, in the evangelical report, an effective and highly graphic feature by conceiving the exclamation as a direct address to the Virgin. After Elizabeth, full of her own happiness, had just then paid homage to the Mother of the Lord, her last word, the most remarkable expression of her joy, is no longer directly addressed to her whom she had praised. But, rather absorbed in all that she had just experienced, and in what she had partly herself arranged through a faithful inspiration, but had especially recognized as a glorious fruit of the faith of the Blessed Virgin, the one thus favored now recedes from her view: as if absent to the senses, she soars upward to Him who had just connected with faith the fulness of His promises, and seeing, in the fruit of the virginal womb, the entire wealth of the hopes of Israel accomplished, the Virgin herself does not appear to her as one who, like many others, had believed, but as the incomparable one of her people, who, in the decisive hour, believed *alone and as no other*, and thereby she alone drew down upon Israel the fulfilment of that which is guaranteed to faith. The Mother of the Lord is transfigured to her involuntarily as an *ideal of faith*." *If, therefore, Mary asks: "how shall this be done, for I know not man,"* the emphasis is put upon the "*how*" and the assumption is excluded that Mary — somewhat similar to Zachary — had placed even the slightest doubt upon the words of the angel. "How could it have been possible," writes St. Ambrose,[3] "... that Zachary, who did not believe, should be condemned to silence, but Mary, who, had she not believed, should be elevated by the infusion of the Holy Ghost? ... she did not refuse to believe ... for when she says: 'How shall this be done,' she cannot be regarded as doubting the fact itself, but she asks about the

[1] Luke I. 45: καὶ μακαρία ἡ πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαλημένοις αὐτῇ παρὰ Κυρίου. Vulgate: "beata, quae credidisti, quoniam perficientur ea, quae dicta sunt tibi a Domino."

[2] T. c. I, p. 169.

[3] Expos. in Luc. L. II.

manner of its fulfilment." St. Ambrose makes the following comparison between Zachary and Mary: "She says: 'How shall this be done?'; he answers: 'How shall I know this?' She argues concerning the affair, he doubts the report; he declines to believe, since he refuses to acknowledge it, and seeks, as it were, other authority for faith. She declares herself willing to comply and doubts not that that must be done, for the mode of which she seeks information."[1]

When, therefore, the angel directs Mary to her cousin Elizabeth and says: "She hath also conceived a son in her old age: and this is the sixth month with her that is called barren"[2], this is done not in order to move Mary to believe, for she already believed before she had visited Elizabeth; but it was most probably intended thereby to point to the way and manner in which God directly interposes in a creative manner,[3] as He has done now, in a certain sense, in the case of Elizabeth, who was already advanced in years. The thought of Sara likewise naturally arose, who had also conceived in her old age.[4] In this sense the final word of the angel is added: "because no word shall be impossible with God."

The grandeur of the words spoken by the angel also indicate the grandeur of the faith of Mary. She surpasses herein even the patriarch Abraham, for infinitely more than to him is the promise made to her; she surpasses all her forefathers, all the just of the Old Covenant; she is an example of faith, presented by the Holy Ghost through Elizabeth to the Church, whom He, through her, declares blessed. The Fathers of the Church glorify the act of Mary's faith and, therefore, they place her in contrast — as is well known[5] — to Eve. "Through faith in the message of the angel she regained what had been lost to us through the unbelief of the first woman[6]; that

[1] See Aug., sermo 215, 4: Nam et ipsa Beata Maria, quem credendo peperit, credendo concepit. Cum enim promisso sibi Filio, quæsisset quemadmodum fieret, quoniam virum non cognosceret. Petrus Chrysol., sermo 142 de assumpt.: Thom. i. h. l.; Mald. i. h. l. non aunt verba dubitantis de divina potestate, sed admiratis et cupientis scire modum and also other Catholic interpreters. Thus also the Protestant Olshausen, on this text: Mary believed, but wished to know how this promise could be fulfilled. See also above p. 26.

[2] Luke 1, 36. [3] See above p. 96. [4] See Rom. 4, 19 sqq.

[5] See above p. 113 sq. [6] Justin. dial. c. Tryph. 100.

which Eve "bound through her unbelief the Virgin Mary loosened through her faith." [1]

4. Mary said to the angel:

> *"Behold, the handmaid of the Lord:*
> *be it done to me according to thy word."* [2]

She calls herself *"the handmaid of the Lord"* and thereby expresses full obedience and entire submission to the will of the Lord. The more worthily we appreciate the perfect humility of Mary and must be convinced that she, "the highly favored," recognized the infinitely exalted task which God had imposed upon her, the more are we obliged to admire the unconditional and complete abandonment of Mary, which is thus expressed in this her saying. How different and incomparably more perfect is Mary's way of acting, when contrasted with that of Moses who was called to lead Israel out of the land of Egypt [3]; in contrast with that of Gideon, who was only moved by repeated signs to abandon all of his own ideas and to follow the divine call [4]; and also in contrast to that of Ananias, who — being asked to go to Saul — interposed one more objection.[5]

In the moment when Mary became the Mother of the Redeemer she expresses what had been the fundamental characteristic of her whole life: *unconditional and most complete submission to the will of the Lord, a most complete union with His divine will.* As her Son once said that He had come into this world to do the will of the Father,[6] to serve and not to be served unto,[7] so, too, speaks the Mother: "Behold, the handmaid of the Lord." As the Son, in His self-abnegation, offers Himself as a sacrifice to His Heavenly Father, so, too, does the Mother dedicate herself in the moment of the incarnation as a gift to the divine will: "be it done to me according to thy word."

As Eve's pride, unbelief, and disobedience became the starting point of sin and its curse, so did Mary's humility,

[1] Irenaeus, adv. haer. III. 22, 24; besides Augustin., de symb. ad Catech. 6; Epiphan., haer. 78, 18. Compare also above p. 114, note 2.

[2] Luke 1, 38: Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά σου.

[3] Exod. 3, 11 sq. [4] Judg. 6, 15 sqq. [5] Acts, 9, 13.

[6] John 6, 34. [7] Mark 10, 45.

faith, and obedience become the beginning of our blessing and salvation. In the opposite direction in which God is abandoned by the human race is its return to Him accomplished: through humility and faith. That which the psalms and the prophets[1] declare of humility is confirmed by Mary: "He has regarded the humility of His handmaid."[2]

5. "*And Mary rising up in those days, went into the mountainous country with haste, into a city of Juda: and she entered into the house of Zachary, and saluted Elizabeth.*"[3]

After Mary had said: "Be it done to me according to thy word," she became the Mother of Him who, in infinite love, had come to deliver all men from the bond of sin; she concealed Him who "desired with a great desire"[4] to offer Himself as a constant source of grace and of supernatural life in the Sacrament of the Altar; and the prototype of the ark of the Covenant, which blessed the house wherein it once was present,[5] was realized. God had blessed Laban on account of Jacob,[6] and the house of Putiphar because Joseph had dwelled therein.[7] The Word-made-Flesh is constrained to diffuse His graces over the world, and the first one, over whom they are to be poured out, is the precursor: for what else does Elizabeth's joyous exclamation mean: "*And it happened, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb: and Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, and said: Blessed art thou among women; and blessed is the fruit of thy womb. And whence is this to me, that the Mother of my Lord should come to me? For behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy.*"

Mary hastens to bring the original author of all joy, the Redeemer of the world to the precursor. Out of love to Elizabeth and her child, the Mother offered the first act of obedience to her Son and had Him to administer the office of Redeemer. This first act of obedience toward the Son of God-made-Man within her, and toward the Redeemer, the

[1] Compare Ps. 17 (18), 28; 33 (34), 19; 101 (102), 18; 112 (113), 6; 137 (138), 6; Is. 40, 31; 57, 15, etc.
[2] Luke 1, 39 sqq.
[3] Luke 1, 39 sqq.
[4] Luke 22, 15.
[5] II Kings 6, 12.
[6] Gen. 30, 27. 30.
[7] Gen. 39, 5.

Holy Ghost marks in the Gospel by an acknowledgment of her willingness. Also in another manner had she served the designs of Providence. By the fact that she, the betrothed of Joseph, had left Nazareth for three months and had gone to Judea, had she withdrawn herself from observation and remained thus later, both in regard to herself and her divine Child, preserved from every stain in the eyes of the people.

The word "hastened" might also indicate that Mary had taken the shorter road to Judea, through Samaria, to Ain-Karim, a mile west of Jerusalem, where tradition had placed the house of Zachary. But, did she go alone? "The paths rested" is — so said Deborah [1] — a sign of war; still, peace then reigned and the Israelite had many occasions to go up to Jerusalem to offer sacrifice. Was possibly one or the other mother on the way to present her first-born? The children of Israel yearned after their Redeemer. The bloody sacrifices, which always had to be repeated, denoted the imperfection of the Old Covenant. Mary now abandoned Nazareth, she stepped forth from the narrow valley into the plain of Esdrelon. Nazareth was an out-of-the-way and an insignificant place, and yet, there came forth from it He to whom God gave the throne of David. The oft-blood-stained plain, however, is a silent witness of the most embittered enmities, of the wrestling of nations for the sovereignty of the world, and of the conflicts with Israel, of the protection which God had imparted to this people, but also of the destruction toward which it blindly marched, of the mortal wounding of Josias, the last king according to the heart of God who sat upon the throne of David. Through these fields the Virgin-Mother carried the Prince of Peace, announced by the prophets, Who is to reconcile forever the throne of David. Mary came into the hostile Samaria, and saw the inheritance of Israel divided, whilst the well of Jacob and Sichem recalled to her mind the promises given to the patriarchs. On the road, and, still more, when she saw Jerusalem, the Temple, and the Castle Antonia still projecting into its court, was she reminded that Herod, the cruel Idumean, who had received his crown from the hands of pagan Rome, was wielding the scepter. How naturally the question would arise in the

[1] Judg. 5, 6.

human heart: how can that which the angel announced become possible? Mary believed, and the road afforded ofttimes an occasion to renew an act of faith. Did not the whole[1] history of Israel pass before her mind, which was so familiar with the sacred Books, and the pictures of the marvelous guidance of this people? She herself, the unpretending and unnoticed maid, carried the great object of all history under her heart. Silo, Bethel, the places where the ark of Covenant had stood, and the Temple: these places over which the prefiguring sign, the cloud, had hovered, Israel's preferences among the nations and the object of joy, of longing, and yearning, as they found in the much-sung psalms their expression: these pointed out to Mary the One Prefigured, whose Mother she was exalted to be. But Mary was silent, and in the concealment wherein this announcement had been imparted to her, she preserved also this mystery: she restrained her joy in the interior consolation, which she felt on account of the most intimate nearness of God and in the possession of a Treasure which the heavens and earth could not contain. Thus she pursued that which was in conformity to the will of her Lord, which she had recognized in the character of the message of the angel.

6. But when Elizabeth, supernaturally illumined, had recognized at once the mystery in Mary, and the Lord Himself had thus revealed the greatest of all miracles in the house of the priest, then the Mother of God could no longer restrain herself, and that which filled her heart with sentiments of unbounded gratitude she expressed in her canticle of praise:

> "*My soul doth magnify the Lord:*
> *And My spirit hath rejoiced in God my Saviour:*
> *Because He hath regarded the humility of His handmaid,*
> *For, behold, from henceforth all generations shall call me blessed.*
> *For He that is mighty hath done great things to me:*
> *And holy is His name.*
> *And His mercy is from generation to generation,*
> *To them that fear Him.*
> *He hath showed might in His arm:*
> *He hath scattered the proud in the conceit of their heart.*
> *He hath put down the mighty from their seat;*
> *And hath exalted the humble.*

[1] See hereon the beautiful explanation of this road of Mary in Grimm, Leben Jesu, I. p. 165 f. and 164, note 1, on Ain-Karim.

He hath filled the hungry with good things:
And the rich He hath sent away empty.
He hath received Israel His servant,
Being mindful of His mercy.
As He spoke to our Fathers,
To Abraham and his seed for ever."[1]

Μεγαλύνει ἡ ψυχή μου τὸν Κύριον,
καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου·
ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ·
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·
ὅτι ἐποίησέν μοι μεγάλα[2] ὁ δυνατός,
καὶ ἅγιον τὸ ὄνομα αὐτοῦ·
καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς
τοῖς φοβουμένοις αὐτόν.
Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ·
διεσκόρπισεν ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν·
καθεῖλεν δυνάστας ἀπὸ θρόνων
καὶ ὕψωσεν ταπεινούς,
πεινῶντας ἐνέπλησεν ἀγαθῶν
καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
μνησθῆναι ἐλέους,
καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν
τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.

Mary is filled with the happiness which the divine Infant, the fruit of her womb, diffused over her first. Mary knows that to the longing of the fathers is fulfilled, that she possesses the object of her only and inmost desire — the Messiah. It is precisely the oft-recurring pointing to the psalms and the prophets in the "Magnificat" that show us an Israelite, who, through meditation and prayer, has completely absorbed, intimately assimilated, the divine words and promises. Whatever these have expressed concerning the Redeemer, that Mary knows and feels to be true and now fulfilled. And just now she had learned from Elizabeth that the Son of God and her own Son, whom the angel had announced, had already begun His work of redemption. The aged woman pays homage to her in crying out most humbly: "How is this to me, that the

[1] Luke 1, 46-55.

[2] With ℵ D L *μεγάλα* (not *μεγαλεῖα*) is to be read.

[3] The reading of *εἰς γενεὰς καὶ γενεάς*, presented by B C L, deserves a preference to *εἰς γενεὰς καὶ γενεὰς* (a) and *εἰς γενεὰς γενεῶν* (A C[3] D), which are both found after later passages of the Old Testament (see Ps. 48, 12. 88, 2; and Isai. 34, 17; 51, 8; Joel 2, 2; 3, 20).

mother of my Lord should visit me?" What Elizabeth says is true, but the humble maid is constrained, in order to confess the truth, to direct the veneration bestowed upon her back to the Lord, the source of all grace and true greatness. The more exalted and perfect a work of the Lord is, the more is it adapted to praise its author, and thus to serve the end of all creatures. And in the thought of all that the Lord had done for her, which the angel and Elizabeth had announced and her own happy consciousness tells her, Mary begins: "*My soul doth magnify*[1] *the Lord!*"

This is the first word uttered by Mary after she had received the homage and laudation from her cousin. It proceeds from true humility, which does not call into question the great things, but refers them to God as to their author. The "soul" of the Mother of God is, next to that of her Son, the most perfect and pleasing to God: therefore, the prayer of adoration of the Lord, uttered by her, is also the most worthy ever offered by a creature.

The joy of a man concerning a thing consists in his consciousness of possessing something good. And the more perfect and exalted the good, the more it is recognized as such and honored, the greater the joy. But what good is greater than that conceived by Mary? And how nobly she acknowledges and appreciates it! Her own happy experience tells her that the most happy-rendering message of the angel was fulfilled, and that now God dwelled in her, the "highly favored," with all His infinite and effective love. To this consciousness Holy Scripture testifies[2] by expressing the fullest joy and its source: "*My spirit hath rejoiced in God my Saviour.*"

Mary had just learned from Elizabeth that, through her, the precursor had been filled with joy in a miraculous manner. Aye, Mary had brought the Saviour to Elizabeth, Who is, in a

[1] μεγαλύνει = to make great, to magnify, to consider great, to acknowledge great: compare Mach. 23, 5 and I Kings, 2, 21; this is its first meaning. Compare Ps. 33 (34) 4; 68 (69), 31; 103 (104), 1; Acts, 5, 13; 10, 46; 19, 17.

[2] "To rejoice in God" is an expression which often occurs in Holy Scripture. Thus I Kings, 2, 1; Ps. 5, 12; 31 (32), 11; 32 (33), 1; Isai. 61, 10; Zach. 10, 7; Hab. 3, 18: "I will rejoice in the Lord: and I will joy in God my Jesus." "Soul" and "spirit" are not different conceptions in Holy Scripture; the Old Testament uses them promiscuously. Schanz justly remarks concerning this passage: "Holy

most unique sense, her Saviour also. To her He belongs as her Child. With the prophets and the psalmist she longed for the Redeemer, with the sacrifice and prayers of the priests she had also united her own, and the prayer: "Drop down dew, ye heavens," never ascended from a deeper and more sincere heart than her own. Oh, how she recognized the necessity of a Redeemer, when she saw before the Holy of Holies her own people, and in the exterior courts of the Temple the pagans also! We may endeavour to live into the heart of the Virgin in order to divine its joy when the Lord announced to her that He had come, when she heard that He already began to save. And, according to the eternal design of God, He wished to call her "Mother," and, therefore, she could say "My Saviour" in a most unique sense.

We also know in what unique manner He applied His saving activity toward the soul of His Mother.[1] This Mary acknowledges here in the words: "My Saviour." The Church also teaches it in her decision on the privilege of the Immaculate Conception, which Mary obtained through the merits of her Son. And there is still another consideration. Mary says: "My spirit hath rejoiced in God (ἐπί)[2] my Saviour." This is not merely the manner in which every just man rejoiceth in Jesus, in view of his supernatural union with Him, but also that which consists in the real union of the Mother with the Child. The rejoicing of Mary is not merely the rejoicing of Christ, inasmuch as He is the Redeemer, and all joy of the just is the joy of Jesus, but the rejoicing of Mary is also that of Christ dwelling in her womb.[3]

Scripture knows only two constituent parts of man, soul and body or body and spirit. In the passage of I Thess. 5, 23: "that your whole spirit, and soul, and body be preserved blameless," the arrangement of the parts means that the whole man, according to his constituent parts and faculties, be perfected. See for further information my Erlösung der Buecher d. N. T. I. Bd. p. 120.

[1] See above p. 123 sqq.

[2] ἐπί is used with the dative—"in," "over," "at," and means "by reason of" — meaning the same as ἐν, if the basis is of such a character that, in essence, the cause consists in something else. (See my Erlösung der Buecher d. N. T. III. Bd. p. 176.)

[3] Albertus Magnus, i. h. l.: In utero Deiparae echo quaedam divina effectur, reproducingue sonit, ac vocat Christi existentia in utero, in ea Maiore, quae deinde ad eundem Christum reflectitur, dum dicitur: "exultavit spiritus meus in Deo salutari meo."

The Mother of God begins to establish the proof. In the same degree in which her perfect humility recognizes the infinite distance which her as handmaid and as Mother of the Lord, there well up, from the depth of her heart, the additional words: *"He hath regarded the humility of His handmaid,"* in order to show thereby the infinite greatness of God. Mary speaks of her "unworthiness." She speaks the truth, since she speaks here apart from that which the Lord had done to her, and she merely regards that which she is, in herself. It is her fullest conviction which she expresses by the declaration of her "humility," which, however, she permits to appear, at the same time, as the most glorious fruit which God's revelation, direction, and guidance in Israel had brought to maturity. For the law and history of the Old Covenant pursue the aim to permit man to know and to feel his own destitution, to make him conscious of his own "misery" and "sinfulness," so that he may become, in this manner, susceptible of salvation by the Lord, and abandon every sense of self-sufficiency and all confidence in himself or his personal works, and that he place his only hope in God.[1] But Mary also teaches us what God demands from us as a condition of salvation — that we acknowledge and become conscious of our own unworthiness. Therefore, the exaltation of Mary justifies the conclusion of the sincerity and depth of the conviction of her own unworthiness or of the greatness of her humility, since, on account of it — as Aphraates, the most ancient of the Syrian Fathers of the Church, says: "Mary conceived Jesus."[2] And, indeed, humility is most pleasing to God. We read thereof, both in the Old and New Testament, that God selects precisely the least and most insignificant in the eyes of the world to accomplish great things, and even the greatest things in the world. . . . Thus, fi.,

[1] The fundamental meaning of ταπείνωσις is: "low" contrary to "high." With this word the LXX render the בזה (Gerle. 10, 6; Ps. 136, 23), which designates the humiliation through a downfall; or בזי Gen. 29, 32, when the childlessness of Lia is conceived as a humiliation; or עני (Isai. 53, 8 is used of the suffering Redeemer); Prov. 3, 34 עני LXX. ταπεινοί, in the passage it corresponds with our "humble"—as an antithesis to ὑπερηφάνοι [LXX. κύριος ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν]. See in N.T. Acts 8, 33; Phil. 3, 21; James 1, 10.

[2] Sermo de humil. Compare also Augustin, sermo 51. 18.

God despised the selection of a great army by Gideon for the liberation of Israel.[1] He would not that the kings, on the throne of David, place their hope in strong preparations for war,[2] or seek help from pagan nations. The same idea, that God makes use of the weak in the execution of His plans of salvation, is furnished, likewise, by narratives in Judith,[3] and in Esther.[4] And, in order to gain the world for Christ, in spite of all the exertions of earthly powers and science, Galilean fishermen and a tent-maker of Tarsus are chosen and sent: "I give thanks to Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and has revealed them to the little ones. Yea, Father: because so it hath pleased thee."[5]

Mary sees in a prophetic spirit the effects of the work of God in herself. "The women will call me blessed," Lia said when, through Zelpha, Aser was born unto her.[6] How incomparably more is Mary to be called blessed, who gave to the world Him for whom the nations were longing. Elizabeth had made the beginning, and ever since then the praise and the declaration of Mary as "blessed" has never ceased in the Church. *"All generations"* — because she conceived the Son for all. How this acknowledgment stands out in bold relief compared to the narrow-hearted Judaic view, that wished to confine a participation in salvation to the children of Abraham "in the flesh."

There is no other redemption in the real divine plan of salvation than through Christ Jesus, our Lord, who was conceived by the Holy Ghost and born of the Virgin Mary." Therefore, ever since the most ancient heresies, since Docetism and Gnosticism, it has been a mark of heresy to refuse to acknowledge in this world the scriptural declaration: *"all generations shall call me blessed,"* this either began or finally terminated in dishonoring the Mother of God.

The more Mary is praised the more God's greatness is also recognized, *"for great things"* hath He done to her.

Among these three looms before the soul of Mary espe-

[1] Judg. 7, 2 sqq.
[2] Isai. 16, 7. 12.
[3] Judith, 9, 11.
[4] Esther, 4, 3. 12-14. 16. 19.
[5] Luke 10, 21; Matth. 11, 25 sqq. See also I Cor. 1, 17 sqq. 28. 29; 2, 13; 3, 18 sqq.; 4, 9 sqq.
[6] Gen. 30, 13.

ecially that which she had just heard from Elizabeth. Infinitely more than the Lord had done of yore to Sara, to Anna, and to Elizabeth herself more recently, He effected in a marvelously creative manner in her. With reverence the Israelite looked upon Isaac and the prophet Samuel, and "great before the Lord" was John to be; but infinitely and inconceivably more exalted is the grace given to her to become the Mother of the "Most High" and the miracle whereby the Virgin became the Mother of the Almighty and the Mother of the Saviour. But she is also saluted in a most unique manner, by the angel as the one "highly favored" and is called "blessed" by Elizabeth. She was prepared — as the prayer of the Church announces — to be a "worthy dwelling" of the Son of God.

Such is the work of the omnipotence of God, of Him *"that is mighty,"* not only this, but also of His sanctity and mercy.

Therefore Mary continues at once: *"Holy is His name,"* and thereby she mentions that attribute by which God demands an atonement or a ransom for the fallen human race.

When the prophet Isaias was called he heard the Seraphim repeating to each other the three times "Holy." [1] The name, therefore, which the prophet gives the Lord by preference is: "Holy" — "Holy is his name." [2] This attribute of God — as Isaias once explained by preference, and as a prototype for the seers that would follow him — is revealed in all His works: in the judgment of Israel and of all "nations," which, like the purging fire, removes all dross and pewter and smelts therefrom the pure silver — a symbol of sanctity.[3] On account of this His attribute, He forbids His name to be blasphemed and He makes known to the nations that "He is the Lord, the Holy one of Israel." [4] It is also revealed through the redemption of Israel and of the "nations," and in the creation of a new, supernatural world. This revelation of divine sanctity — through judgment and sanctification [5] — is given in the work of the incarnation. And, therefore, we might

[1] Isaiæ 6, 3. [2] Ibid. 57, 15. [3] Ibid. 1, 25. [4] Ezech. 39, 7.
[5] See John 3, 18. 19; 9, 39; 12, 31: Nunc judicium est mundi, nunc princeps hujus mundi ejicietur foras.

attempt to view, in spirit, what God has sanctified, — all is surpassed by the incarnation, because this work of God is the foundation of sanctification.[1] And thus also is the "great thing" which God has done in Mary, her becoming the Mother of God, of the Redeemer, and of being the "highly favored," the most perfect work of the almighty and all-holy, but also of the all-merciful God.

Mary knows that God had effected the "great thing," the incarnation, through pure grace: *"He hath regarded," "He hath done great things,"* not as a merit, nor determined by any work, but because He had mercy, i.e., because He wished to manifest His infinitely sincere and most tender mercy, determined by infinite love toward all creatures and especially toward man. And, oh, how in need of mercy are all these ever since sin came into the world! Mary then arises in prophetic vision and sees *"from generation to generation,"* and discovers, through the whole history of redemption, the working of divine mercy. With the decree of punishment which had become necessary for this first sin of Paradise, the promise of a Redeemer was at once united, which afterwards was often repeated in the course of the history of the redemption, in word, in symbol, and in figure. Even in the infliction of punishments, which, as a last resort, were to lead back mankind in general or the people of Israel to God, the mercy of God was revealed.[2] And it is ever the same mercy which came into the world through the incarnation, and found a habitation among us, and, by its revelations throughout all times, realizes the final aim of the divine government of the world. In order to be able to show mercy God permitted sin.[3] And since Mary had been leaning upon the word of the psalmist, when he says: "But the mercy of the Lord is from eternity unto eternity upon them that fear him," she not

[1] Corn. a Lap. i. h. l.: Sanctus est coram Deo tum in operibus suis, tum maxime in sanctissimo hoc incarnationis Verbi mysterio, quo Christum, B. Virginem et fideles omnes sanctificavit.

[2] The passage in 1 Pet. 3, 19. 20, that Christ had preached to "the spirits in prison," who in time past had been incredulous, when they waited for the patience of God in the days of Noe, when the ark was a building, ..." I understand in the sense that this general infliction of punishment led men in their dire necessity to penance and thereby to the salvation of their souls, and they were finally saved through God's mercy.

[3] Ps. 102 (103), 17; compare Isai. 51, 8.

only thought of this earthly life, but desired to declare that the work of the incarnation was decreed from all eternity, and its fruits were to endure for ever. But those will not be partakers of this mercy who fail to co-operate. And wherein does this co-operation consist? In the fear of the Lord. This fear is the consciousness of personal sinfulness, but where this exists there can be no pride and no self-confidence, but a willingness to accept salvation from the Lord.[1]

The words: *"He hath shown might in His arm"* [2] — are not exclusively a retrospect into the grand deeds of God of the past, nor even, in prophetic form, solely a description of the future of the Messiah, but they comprise whatever God hath done in His might.[3] The Mother of God recalls to mind the opposition which was raised against God, the combat of evil against the Lord, and, in spirit, she now beholds the downfall of all enemies. This takes place during the entire course of history into the very end of time, but the moment in which "the prince of the world" was conquered is that which Mary praises above all, the moment of the Incarnation. The crushing of the head of the serpent takes place throughout the whole history and finds its termination in the judgment of the world. This entire and full victory of the might of God Mary beholds and finds it especially established in "the great things" which the Lord hath done unto her.

"O Lord God of hosts, who is like to thee?" Thus speaks the psalmist,[4] . . . "Thou hast crushed the proud ones: with the arm of thy strength, thou hast scattered thy enemies. . . . Thy arm is with might, thy hand is strengthened and thy right hand exalted." Mary leans upon this saying and also uses the figure of chaff, which is at the mercy of the wind without any resistance, in order to denote the impotence of the proud of this world. *"The proud in the conceit of their hearts"* are those who respond to the words of seduction: "You shall be like unto God." How will he who finds all sufficiency in self accept a higher help? Very frequent are,

[1] Israel's self-confidence was the principal cause why it did not enter the Church — it desired a Messiah who would do justice to it.

[2] "Arm" — a figure to denote power. See Deut. 4, 34; 5, 15; Ps. 89, 14.

[3] Maldon.: Non existimo de uno aliquo facta loqui, sed universe de omnibus, quae Deus solitus esset facere.

[4] Ps. 89, 9-14.

therefore, the appeals to humility made in Holy Scripture for an entrance to redemption, for the promise of its reward and the announcement of the punishment of pride,[1] which Mary views as fulfilled.

"God hath overturned the thrones of proud princes, and hath set up the meek in their stead."[2] We are reminded of this expression of Jesus Sirach (Eccl.) by the subsequent fulfilment of the revelation of the divine power in the government of the world. This is a proof that God is the Lord who distributes thrones, and that, even in the natural order, the fact is reflected that God is free in the distribution of His gifts, that He loves to select especially that which is insignificant and lowly in the eyes of the world to accomplish great things and to attain the ultimate object of the world: His honor and glorification. Thus, at the sound of the words: "*He hath put down the mighty from their throne*"—there might appear the forms of a Pharaoh,[3] of a Senacherib,[4] of a Nabuchodonosor,[5] of an Antiochus[6]; the world-controlling nations of the Egyptians, the Assyrians, and of the Babylonians might pass in spirit; there might arise a rich Tyre, a well-fortified Samaria, a Jerusalem relying upon earthly might: — they are all witnesses of the words of the prophet, which comprise the judgments upon the proud down to the very end of time: ". . . He shall bring down them that sit on high: the high city He shall lay low, He shall bring it down even to the ground: He shall pull it down even to the dust. The foot shall tread it down, the feet of the poor, the steps of the needy"[7]; "*for He shall exalt the humble.*" Gideon, the least of the smallest family of Manasses, was, with a little army, the saviour;[8] Jephte, who was rejected and hated was "a prince in Israel;"[9] and of David Isai had not even thought.[10] The small nation of Israel, which, in human culture, was inferior to the pagans, God had selected and made the bearer of the revelations, in order that salvation might come from its midst.

[1] See above p. 169, note 3; also Ps. 94, 2-8; Prov. 3, 5; 15, 25.
[2] Eccl. 10, 14 (Vulg. 10, 17).
[3] Exod. 5, 2.
[4] Isai. 36, 20.
[5] Dan. 4, 19–25.
[6] II Mach. 7, 16 sqq.; 9, 10.
[7] Isai. 26, 5, 6.
[8] Judg. 6, 15; 7, 7.
[9] Ibid. 11, 2 sqq.
[10] I Kings, 16, 11.

In the comparison of a father of a family, who distributes his goods, Mary again supplies an image of the divine government of the world and gives us a view of the plan according to which God imparts His grace. "The lions [the rich] have wanted and suffered hunger; but they that seek the Lord shall not be deprived of any good."[1]

The Mother of God does not lose sight of the object of her rejoicing. It is the Nazarene, who, in Himself, has exalted humility, who has recognized it in His Mother, and who has always turned it, in the history of His people, into greatness. On account of her Saviour she continues to rejoice in words which most certainly direct us to the prayer of thanksgiving of Anna, her prototype:

"The bow of the mighty is overcome, and the weak are girt with strength.

"They that were full before have hired out themselves for bread.

"And the hungry are filled, so that the barren hath borne many:

"And she that hath many children is weakened.

"The Lord killeth, and maketh alive: He bringeth down to hell, and bringeth back again.

"The Lord maketh poor, and maketh rich: he humbleth and he exalteth;

"He raiseth up the needy from the dust, and lifteth up the poor from the dunghill: that he may sit with princes, and hold the throne of glory."[2]

Anna rejoiced because she had brought forth Samuel and thereby knows that she is united with the Messiah. He is really the source of her joy, and therefore her look is diverted from her child and directed toward the Saviour; in itself, however, she merely regards the revelation of the greatness

[1] Ps. 34, 11. Vulg. 33, 11: Divites egucrunt et esurierunt: inquirentes autem Dominum non minuentur omni bono.

[2] 1 Kings, 2, 4–8 (according to the Hebrew). The Vulgate has:

"Arcus fortium superatus est, et infirmi accincti sunt robore.

"Repleti prius pro panibus se locaverunt, et famelici saturati sunt. Donec sterilis peperit plurimos, et quæ multos habebat filios, infirmata est. Dominus mortificat et vivificat, deducit ad inferos et reducit. Dominus pauperem facit et ditat, humiliat et sublevat. Suscitat de pulvere egenum, et de stercore elevat pauperem, ut sedeat cum principibus et solium gloriæ teneat."

and the might of the merciful operations of the Messiah. But, in the contemplation that that which Anna says, in Samuel, as in a sign, and Mary has heard from the mouth of the angel and of Elizabeth as being already fulfilled, that, furthermore, Anna's heart rejoiced on account of her maternity in the hope of the Messiah, Mary's heart, however, was penetrated with jubilation on account of her maternity in the possession of salvation: — we can divine the depth and fervor of this short repetition of the prayer of Anna by the lips of Mary.

The Mother of the Saviour is an Israelite. That from this people the Lord selected the one who was to be the Mother of His Son is the highest distinction and a perpetual proof of grace, it is the "acceptance" or visitation accorded to the house of Jacob. The Lord took an interest in Israel as in "*His servant*"[1] to serve the divine plan of salvation, the conversion and salvation of the nations — in order "*to be mindful of the mercy,*" of which He had already "*spoken to the fathers.*" Therefore, no one may boast nor fancy that he has a right to salvation. It is mercy that grants it, and mercy has the Lord promised to the patriarch Abraham,[2] Isaac,[3] Jacob,[4] and to king David,[5] when He promised them that from their seed the Redeemer should come forth.

After Mary had pointed to the fidelity of God in the intervening sentence,[6] in which she had spoken of the promises made to the fathers, she viewed the extent of the operations of mercy, because her spiritual look rested upon those who became partakers of the salvation that entered into the world, upon "*Abraham and his seed for ever.*" Who are these children of Abraham? Since Mary speaks of "Israel," this does not point to the carnal "seed" of Abraham — the names of this, at that time, were "Jews" and "Galileans," "Israel" existed de facto no more, — but it pointed to the spiritual children of Abraham or to the ideal, the spiritual Israel, i.e., the Church. In this "Israel" the acceptance was fulfilled which the prophets describe:

[1] παῖς is not to be accepted as "son," but in regard to Isaias [77] as "servant."
[2] Gen. 12, 3; 15, 5; 17, 19; 18, 18; 22, 18. [3] Ibid. 26, 4. [4] Ibid. 28, 14.
[5] II Kings, 7, 12; Ps. 132 [131], 11.
[6] To refer the τῷ Ἀβραὰμ κτλ. to ἐλάλησεν would not exactly have an impossible change of construction as a consequence, but one merely of a forced reason, which, however, is not in evidence here.

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

"In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant: I have chosen thee, and have not cast thee away.

"Fear not, for I am with thee: turn not aside, for I am thy God:

"I have strengthened thee, and have helped thee: and the right hand of my Just One hath upheld thee."[1]

This is the "Israel" which the precursor points out when he cries out to the Jews who were boasting of their carnal descent from Abraham[2]: "And think not to say within yourselves: 'We have Abraham for our father': for I tell you, that God is able of these stones to raise up children to Abraham"; the "Israel" which St. Paul means when he calls Abraham the father of all the faithful, according to the saying: "I have made thee a father of many nations."[3]

And, was Mary also mindful of her people — as Paul[4] was later, led thereto by an expression of the prophet Isaias — and had she likewise hoped that some day it would belong to the "nations" who would experience the mercy of the Lord, and that it would belong not merely to a "remnant," as was the case in her day, but, as a whole, to the children of Abraham also "according to the spirit"? But a greater guilt than that which the Jews had perpetrated could not possibly exist. Therefore, also, will its future pardon become the greatest and most complete revelation of the infinite mercy of God.

Thus the conclusion of the "Magnificat" indicates that all salvation is the work of the infinite mercy of God.

Mary remained about three months with Elizabeth, therefore, up to the time of the birth of John. More than this the Evangelist does not report. More or less well-founded surmises begin as to whether Mary was present at that time

[1] Isai. 41, 8–10; compare Osee 2, 19–24; Ezechiel, 16, 1–14.
[2] Matth. 3, 9.
[3] Rom. 4, 13–17; Gal. 3, 15 sq.; Heb. 2, 16.
[4] Compare Rom. 11, 25 sqq. and Isai. 59, 20 sq.; compare also 19, 22 sqq.

or not.[1] The latter seems to be the more probable, since, from the report of Luke, there is no connection between the birth of the precursor and the presence of Mary discernible, and the return to Nazareth is previously given.

7. *"And it came to pass that in those days there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the governor of Syria. And all went to be enrolled, every one into his own city.*

"And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem; because he was of the house and family of David, to be enrolled with Mary his espoused wife, who was with child." Luke 2, 1–5.

For the second time the Mother of God travels into Judea; her aim now is Bethlehem, the city of David, and at her side travels St. Joseph. To both the intention of the Almighty is now clear, why He had directed her to the choice of a perpetual virginity and, at the same time, had led her into the relations of the espoused and married. To the question: "How shall this be done?" the answer was now given to her by living facts. Mary, however, who had subjected herself to the divine will in humility and obedience is now forced to admire adoringly the ways of divine wisdom, which had ordained all things to an end.

Bethlehem is the city of David and of the Messiah. The Mother of the Most High followed the command of the secular power, in which she recognizes an expression of the will of the Lord, and thereby it served the divine plan.

What can possibly prevent us from assuming that Mary recognized the divine disposition concealed therein, and adoringly admired the irresistible will of the King of kings, in Whom she believed and Whom she carried to His birthplace foretold by the prophet Micheas[2]; that Mary saw, in great astonishment, the mystery of the life of the God-Man, Who humbled Himself, Who subjected Himself to the will of men and Who is, nevertheless, exalted therein, and Who directed the hearts of kings like brooks of water, Who had come to serve, and to Whom the mighty ones of this earth are subject?

[1] See more of this in Grimm, l. c. I. p. 175, note 2, and Schanz, Com. on Luke, p. 102 sq. [2] 5, 2

If Mary noticed, along the way, signs of Roman supremacy which weighed heavily upon Israel, if she saw, however, the latter full of earthly and worldly hope of a Messiah and without any desire for a Redeemer from sin, the question might have arisen again: *"How shall this be done?"* that *"God shall give Him the throne of His Father?"* But unconditional faith and perfectly confiding abandonment to the message of the angel manifested themselves in her.

And this was the more so when Mary and Joseph arrived in Bethlehem, in the city of David. No one surely will fancy that Mary approached the city without the liveliest reminiscences of its significance. These were the fields where the ancestor of the Messiah, Ruth the Moabite, had gathered the ears of wheat. To exercise mercy, even toward the pagans, was the object of this selection. And still, Israel does not wish to understand this now. These were the fields in which David had guarded the flocks and from which the Lord had called him to be king. How all things had changed! The Davidide, so long expected, comes to His city and finds no reception. In vain do Mary and Joseph knock and beg for lodging; turned away — possibly forced by the great mass of strangers — they abandon the city again and seek in the vicinity — where now, as in the days of the vocation of David, flocks are guarded — a shelter, and they find it in a stable. Who can describe what transpired in the hearts of Mary and Joseph and what further merits they gained through faith and resignation?

8. *"But . . . her days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped Him up in swaddling clothes, and laid Him in a manger: because there was no room for them in the inn."* Luke 2, 6, 7.

So simple and brief is the account given by the Evangelist that the thought impresses itself that no tongue, no language can describe it worthily. Of Mary, however, he narrates that she was all she possibly could be to the Son of God and did all that a mother could do for her child. She did it for Him Who leaves no cup of water unrewarded. She shares with Him the chosen poverty, she divides with Him, being refused shelter in Bethlehem, and selects with Him a stable as a lodging, and "she lays Him in a manger," and believes

unflinchingly that heaven is His throne and the earth the foot-stool for His feet; she does not doubt for a minute that the Child which she wrapped in swaddling clothes is the Creator of heaven and earth; she saw in the naked and stripped of all and helpless Child, which her hand had held and which was confided to her maternal care, the Lord of heaven and earth to Whom all the riches of this and the eternal life belong. Who "hath measured the waters in the hollow of His hand, and weighed the heavens with His palm, Who has poised with His fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance."[1]

The shepherds, to whom the angels had announced the birth of Christ, the Lord, "*came with haste, and they found Mary and Joseph, and the infant lying in a manger. And seeing they understood of the word that had been spoken to them concerning this child*"[2]; they spoke of the appearance of the angel, of his words, of the "sign" that was given to them: "An infant wrapped in swaddling clothes and laid in a manger." This was a "sign" indeed — astounding and by no means displaying any human representation of greatness. How can this heavenly appearance and message be reconciled with the utmost poverty? Therefore "all they that heard wondered," but "*Mary kept all these words, pondering them in her heart.*"[3] St. Luke, the venerator of the Mother of God, distinguishes Mary above all others, and says of her that she, more than all, observed the dispositions and revelations of the divine will and kept them in her heart. It is the word of God that the shepherds communicate, and in a most unique manner Mary receives and preserves it. It is a feature most worthy of acknowledgment that the Evangelist has interwoven in his narrative with this remark, concerning Mary at the birth of Jesus. The sacred account of the years of intercourse between Jesus and His Mother might now pass in silence, the Mother of God may remain secluded whilst the Lord traverses cities and hamlets in teaching: all this can impossibly be regarded as a want of interest in the Divine Word.[4] Through St. Luke

[1] Isai. 40, 12. [2] Luke 2, 16–19.

[3] This was nevertheless done by Chemnitius, libri tres harmon. Evangel. ed. Polyk. Lyser, 1704, 1606 s. 60 "... non commutatur (sc. Maria) ... eum ipsa inter primos auditores conderet debuisset. . . .

we know that Mary had faithfully received and guarded the Divine Word through a period of more than thirty years and had thereby, at the birth and through her whole life, merited the praise which the Lord Himself had accepted through the lips of the woman who called her blessed, as perfectly justified in her. "And" — such is the explanation of a writer of our own times — "if that other Mary was privileged to receive a special blessing from Jesus at having 'chosen the best part,' because she sat in silence at His feet 'hearing His word,' how could it fail to have been a most fruitful source of benediction to Mary, the Mother of Jesus, that she, too, kept silence, and meditated and treasured up in her heart the hymn that the angels had sung, and the words they had spoken about the Child that had been born that night?"[1]

We may conclude, furthermore, from the remark of St. Luke, that "the handmaid of the Lord" is not yet instructed concerning the outcome of the life of her Child. The sign, "a child in the manger," might possibly recall prophecies which describe "the servant of the Lord," the Messiah, in contempt and suffering and therefore might call forth a fearful solicitude and suffering in the maternal heart. And if, on the other hand, she thought of the announcement made by the angel and of the words of the prophets; if in the interior of any other person the question might again arise: "How shall this be done?" — then we shall recognize Mary as the humble handmaid, resigned to the will of God. Her life was formed into one continuous act of faith and submission to the will of God. The gradual development of the life of her Divine Child permitted her to recognize more and more God's design and to repeat continually her declaration: "be it done to me according to Thy word."

9. Thus arrived the eighth day after the birth, the day of the circumcision, and *"the Child was given the name Jesus, which was called by the angel, before He was conceived in the womb,"*[2]

As through man sin and, therefore, its curse are propagated and the separation between man and God is continued, so through the circumcision of the masculine gender was the incorporation into the Covenant of the descendants

[1] Spencer-Northcote, l. c. p. 121. [2] Luke 2, 21.

of Israel established, and the whole of Israel became partakers of the blessings of the Covenant. Whilst Mary, therefore, permits the Child to subject Himself to circumcision, He becomes subject to a law which presupposes sin. Mary obeys this law, since God has not indicated to her any other will, and she believes in the Son of God, whom she sees for the first time put Himself under the law, which was given on account of sin. Thereby it is shown that Jesus has taken sin upon Himself. And since Mary sees Him shed His blood and suffer pain for the first time according to this law, she must recognize, through a most intimate maternal participation, how He bears the consequences of sin. Therefore do we honor, besides her lonely faith and obedience, also the compassion of the Mother of God for her Divine Child, the greatness of which is increased by the fact that she could picture to herself constantly more clearly the image of the Passion.

10. Though the law expressly declared: "If a woman having received seed shall bear a male-child,"[1] she shall be unclean for forty days, and, therefore, it did not comprise Mary, still, the Virginal Mother subjected herself to the law and offered, as a poor person, one young pigeon for a holocaust and one for an expiatory offering.[2] Luke, determining the period of the time, says[3]: "*After the days of her purification were accomplished*"; and, at the same time, referring to the law[4] — the verbal expression of which did not exact an application to the birth of Jesus by the Virgin — and speaking of the sanctification[5] of the first-born he continues: "*She brought Him to Jerusalem, according to the law of Moses, to present Him to the Lord. As it is written in the law of the Lord: that every male, opening the womb, shall be called holy to the Lord; And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtle-doves or two young pigeons.*"

Thus Mary and Joseph arrived from Bethlehem and went into the temple of Jerusalem. "The Child Jesus" was

[1] See above p. 26.
[2] Lev. 12, 2. 8.
[3] 2, 22. 23-36-38. 39.
[4] See above p. 62.
[5] Exod. 13, 2: Sanctifica mihi omne primogenitum, quod aperit vulvam in filiis Israel, tam de hominibus quam de jumentis, mea sunt cuncta omnia.

regarded by the visitors, who possibly cast a glance at Him, as a child of poor people, for the "parents" brought with them the offering of the poor. And thus they entered, unnoticed, the house of the Lord. The Israelites who met them, or who had ascended with them or lounged about the court of the temple, did not imagine that the longingly expected Messiah, the Redeemer of the world, made at that moment the temple indeed a "house of God" and thus furnished the true significance for the foundation of the joy of Israel. Mary and Joseph believed that, in spite of all the indifference of the Jews, the words of the angel, spoken to them, would be fulfilled. "*And when the parents had brought the Child Jesus into the temple, to transact whatever the tradition of the law prescribed*," they were met by the venerable patriarch Simeon,[1] who "*was just and devout, waiting for the consolation of Israel, and the Holy Ghost was in Him*," and who "*had received an answer from the Holy Ghost, that he should not see death before he had seen the Christ of the Lord.*" The event which had occurred in the house of Elizabeth was repeated. Through a supernatural illumination the venerable patriarch recognizes this Mother and this Child. He "*took the Child into his arms and blessed God and said*:

"*Now thou dost dismiss thy servant, O Lord, according to thy word in peace*"; aye, in the peace which the prophets had predicted, as the gift of the Messiah:

"*Because my eyes have seen thy salvation*"; — which the people have longed for, for which the venerable patriarch had prayed so often and so constantly in the temple —

"*Which thou hast prepared before the face of all the people; A light to the revelation of the Gentiles, and the glory of the people of Israel.*"

Mary heard again what she herself had expressed in the Canticle of praise: for all the nations, even for the pagans who were excluded into the exterior vestibule of the temple, has her Son come, and it is the perpetual glory of Israel that this light is arisen in its midst. Who can describe the renewed rejoicing which filled the heart of the Mother of God? who

[1] Both the manner of expression ἐν τῷ εἰσαγαγεῖν and v. 39 indicate that the meeting of Simeon took place immediately at the entrance, before the sacred functions were performed.

can measure the depth of the gratitude in which it is raised up to God? who can limit the devotion and adoration which Mary follows the words of the aged Simeon in this new revelation of "salvation," and this immediately before the presentation of the Son in the house of the Father? The Evangelist simply reports it as follows: "*And His father and Mother were wondering at the things which were spoken concerning Him.*" (Θαυμάζοντες ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ.) This "wondering" cannot bespeak anything new that they heard, for that which the aged Simeon announced, the angel and the shepherds had already said of both, and Mary had learned it from the lips of Elizabeth. For such is not the only meaning of "wondering" (θαυμάζειν) in the linguistic usage of Holy Scripture, for the Lord Himself "wondered" at the unbelief of the Nazarenes,[1] at the faith of the pagan ruler of Capharnaum.[2] These this "wondering" cannot be referred to the marvelous action of the venerable aged man — possibly in contrast to the indifferent conduct of the crowd — for Luke says expressly: "at the things which were spoken." The "wondering" is the repeated acknowledgment of the act of salvation by God, on account of its infinite and incomprehensible greatness. The words of Simeon become a special occasion, in the heart of Mary, to repeat that for which she had prayed in the house of Elizabeth, since, at this moment, and under these circumstances, the act of God appeared before her soul in an incomprehensible greatness and exaltation.[3]

"*And Simeon blessed them,*" as Elizabeth had also done,[4] for he recognized the intimate relation of these saintly "parents" to their Child, and how much more were these blessed, since he himself confesses that he had attained the

[1] Mark 6, 6. [2] Math. 8, 10.

[3] Therefore I cannot agree with Schanz *saying*, l. h. l. "*. . . it refers* (the wondering) to the marvelous recognition and prophecy of Simeon"; nor with Bisping, l. h. l.: "that the Spirit of God proved so informally, from various sides, the spiritual significance of the Child"; nor with Schegg: "The words of Simeon were not in themselves unheard and wonderful, but they became so through their motive and circumstances." Since the words spoken by Simeon, up to that time, contain nothing which had not already been revealed to Mary; neither is the declaration of Maldonatus, appropriate: Ejusmodi ergo mysterii partes et ut ita dicam, mysteriorum mysteria cum cunctamine et disturbio audebant, admirabantur.

[4] There is no reason to accept the meaning of εὐλογεῖν here otherwise, possibly for our word "blessing."

culmination of the happiness of his life because he had seen this their Child. But he turns especially to Mary, the "Mother," in the words: *"Behold, this Child is set for the ruin and the resurrection of many in Israel, and for a sign which shall be contradicted. And thine own soul a sword shall pierce that out of many hearts thoughts may be revealed."*

The privileged position of the Mother, to whom alone the venerable old man addresses himself, was thereby recognized. Did he possibly think thereby of the words of Isaias concerning the Virgin-Mother? The similarity — also of the image — of the words of the prophet concerning Emmanuel: "He shall be a stone of stumbling and a rock of offence to the two houses of Israel,"[1] and of the words of Simeon, which point out the unbelief of the people, give to us a greater right to answer in the affirmative, since we recognize in Simeon a truly perfect Israelite, familiar with the prophets. That which he intended to say concerning the Child is illumined by the life of Jesus, who was the sign of contradiction from His very first public appearance as Messiah in the temple, until He was raised upon the cross. Simeon saw in the "sign that is contradicted" an image of the Saviour — driven from His own, suffering and dying; wherefore he says to Mary: *"thine own soul a sword shall pierce,"* meaning thereby her great compassion. Which is, accordingly, the sword? The most bitter sorrow that pierced the heart of the Mother of God, who saw her Son persecuted, crucified, and put to death by an unbelieving people. This is the ordinary[2] conception, expressed also, in a measure, by the Church in the "Stabat Mater"[3]:

Stabat Mater dolorosa,	Next the cross in tears unceasing,
Juxta Crucem lacrimosa,	Worn by sorrow ave increasing,
Dum pendebat Filius.	Stood the Mother whom He had by her Son.
Cujus animam gementem,	Through her soul already riven,
Contristatam et dolentem,	Simeon's sword divinely driven,
Pertransivit gladius.[3]	Edged with anguish, lo! hath run.

[1] Isai. 8, 14.

[2] The recently revived opinion by Block, l. c., i. h. l. is an isolated one, viz: that Simeon intended to point to the dispersion of the Apostles and others of the faithful, and that his words were to be received as an indication of the inner struggle of Mary, of a mind disappointed, whilst there arise for a time within her concerning her Son, should He appear in any other manner or allow Himself as the Saviour otherwise than she expected, according to her still Judaized representa-

[3] Compare Schanz, l. h. l.

The addition: *"that out of many hearts thoughts may be revealed"*[1] is also connected with the announcement of the compassion of the Mother of God; therefore, it also refers to it.

So intimately is the mystery of the Incarnation connected with the Virgin-Mother that every contradiction offered to Jesus is also offered to Mary. The series of the Christological heresies is proof hereof. Herein are minds divided: if they believe in or take offence at the "Son of Mary," who is contradicted; if they believe that the powerful Mediator of Jesus is the Mother of God or take offence thereat. The Crucified Jesus, "and also" the sorrowful Mother of God, are placed as a "sign" in which the children of God and the children of the world are divided.

With the venerable Simeon was also associated the *"prophetess, called Anna, the daughter of Phanuel, of the tribe of Aser: she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers, serving night and day. Now she, at the*

tion. Compare Lehner, l. c. p. 150 sq.; Schanz, l. c. Bleek himself admits this, and also that this is not the obvious meaning of the figure of the "sword." Origen, probably the most ancient defender of this opinion, does not find it free from producing scandal; but he believes that this is to be concluded from the general natural sinfulness as a supposed assumption of the universal necessity of salvation. Here can we presume "very freely," says he, hom. in Luc. 17 — "that, if the Apostles were scandalized, the Mother of the Lord remained free from scandal? If she was not mistaken in Him at the Passion of the Lord, then Jesus died not for her sins. But if all have sinned and are in need of the glory of the Lord, in order to be justified and purchased by His grace, then was Mary also scandalized at that time in Him. That is what I merely explained." By the same token Origen strives to attain it may also be explained that this opinion remained uncontradicted at that time. But it does not merely militate against the picture of the life of Mary hitherto developed, but also and especially against the immediate context. The words: "and also" indicate that His Mother also will thereby be contradicted; this has suffering or, to speak more exactly, compassion as a sequence; this Simeon expresses by the figure of the "sword." But the above divergent conception — and Mary also shall contradict — would introduce through the words "and also" precisely the contrary of that which is contained in the first sentence.

[1] The revelation of thoughts is the manifestation of the sentiment, whether for or against Christ. For the world the cross has become the sign of separation (Matth. 3, 14. 18; 5, 23 sq.; 9, 22; 1 Cor. 1, 23 sq.). "He who is not with me is against me; he who gathereth not with me, scattereth." (Luke 11, 23.)

[2] Mark 6, 3. Compare Matth. 13, 55.

same hour coming in, gave praise to the Lord; and spoke of Him to all that looked for the redemption of Israel."

From these revelations of the mystery of her Child the Mother now turns to the work for the accomplishment of which she had come; she casts a glance upon the sacrificial gifts of poverty and then approaches the significant ceremonies. First comes the moment in which she, though the purest of virgins, places herself in union with her Child under the law of the Levitical uncleanness, wherein the Immaculate obeys a prescription that has its basis in sin. She now passes across the court of the pagans, over to the beautiful gate, the gate of Nikanor. To pass through this into the interior court was forbidden to the unclean, under penalty of death. Here Mary waits. A priest receives from her hand a pigeon, to offer it as a sacrifice of atonement. She must remain behind, whilst the other kills the pigeon and sprinkles some of its blood against the wall of the altar of atonement. The Virgin-Mother knows that she is pure from the stain which requires such an atonement. Still, as her Son had subjected Himself to the "law of sin," so does she as Mother, and she thereby unites herself most intimately with her Son, and thus she takes part in the work of redemption. The humble hand-maid, however, who knows the significance of the sacrifice of atonement, and who rejoiceth in the Lord — her salvation — attributes her purity to Him who hath done "great things" to her, and, therefore, she unites herself, with her whole heart, to the priest who receives from her now the second pigeon, to offer it as a holocaust in order thereby to represent her entire individual offering to God, and also — whilst the smoke ascends as a sweet odor to the Lord — to express the thanks and the adoring homage of the Mother for the blessing received through the Child.

The picture which hitherto the evangelical account has painted of Mary, permits us to cast a look into the fervor of gratitude for the Child on whose account every blessing of a child is precisely such, and into the sincerity of the entire abandonment to God just expressed by the sacrifice of atonement, of which St. Paul speaks as a "living sacrifice, holy and pleasing to God," as "a reasonable service."[1] Never

[1] Rom. 12, 1.

had a holocaust risen to God with a more lovely and sweeter odor.

But, the faith of Mary also finds again its exemplification. A double veil separated the Holy of Holies from Israel, and only once in the year was the high priest permitted to enter into the place of the sign and of the figure of the hoped-for actual presence of God. But now God Himself hath appeared, the fulfilment hath come, the Holy of Holies would contain Him, whom the heavens and the earth cannot contain, were the Divine Child carried therein. All this the Mother of God recognizes by faith. And still, for forty days she is not permitted to approach the Sanctuary with her Child, and when she is permitted to appear she is held back with her Child by the limits of the interior vestibule; aye, *she is come to present the Son of the Almighty Himself in the temple.*

We know how familiar Mary is with the Law and the sacred books; therefore, the entire significance of this comprehensive function is clear to her. The first-born were to belong to the Lord and, therefore, destined for His special service in the temple; still, they were returned to their parents for a ransom, according to a valuation by the priests.[1]

Why should the first-born belong to the Lord in a special manner? First, to express through the first-born, who represented the whole, that God is the Lord of all; and thus was the saying of the Law especially applicable to Israel[2]: "And when thy son shall ask thee tomorrow saying: What is this? Thou shalt answer him: With a strong hand did the Lord bring us forth out of the land of Egypt, out of the house of bondage. For when Pharaoh was hardened, and would not let us go, the Lord slew every first-born in the land of Egypt," and only those of Israel were spared for the sake of the blood of the paschal lamb which was marked upon the gate-posts. In remembrance of this the Israelitish parents came and presented their first-born, and they received them back, when they had a paschal lamb.

And Mary also came and presented her First-born. With what sentiment? She knew that at that moment she pre-

[1] Num. 3, 47, where the ransom is determined by "five sicles of silver according to the weight of the sanctuary."

[2] Exod. 13, 14 sq.

sented her Child to the Father, she was prepared to relinquish Him, to consecrate Him solely to the service of the Most High. Whatever the will of the Lord determined, Mary again repeated "be it done to me according to thy word." Could there possibly be a greater, a heavier sacrifice for a mother's heart than this mental offering of a "First-born," whom it had already perceived as the essence of all salvation and of all happiness?

Now the significance of this presentation in the temple is clear to us: the Child is the Paschal Lamb, for whose sake the Lord had once spared the first-born of Egypt, and which He accepted as a sacrifice, when the "hour" thereof had come. It was also the priesthood of the Old Testament, which, in its high priest, received the Lamb and delivered It over to the death of the cross.

Mary received the Child back in the temple. The more Mary was penetrated by the infinite exaltation of this her gift, the more was the heart of the Israelite filled with the consciousness of adoring God thereby in the most worthy manner. Furthermore, in the indescribable measure in which her heart felt that she might possess the Supreme Good, God Himself, as her own in the Infant, so, too, in an unspeakable manner was her soul enraptured when the priest placed the Child into her arms again. The Church has assumed this mystery into the glorious mysteries of the Rosary.

11. If, guided by the Gospels, we continue to pursue the life of the Mother of God, we will be directed to the maternal services which she rendered. In the divine design it had been decreed that the Son of God, made Man, should require a mother and all of her services, as every child depends upon such. The Gospels reveal this, since they always combine the Mother with the Child. It is said of the Magi: "And they entered into the house and they saw the Child with Mary, His Mother"[1]; the angel said to Joseph: "Take the Child and His Mother and fly into Egypt," and Joseph took the "Child and His Mother by night, and retired into Egypt."[2] Even so is the request to return into the land of Israel, whereupon Joseph: "took the Child, and His Mother, and

[1] Matt. 2, 11: μετὰ Μαρίας τῆς μητρὸς αὐτοῦ.
[2] Ibid. 2, 13, 14.

came into the land of Israel."[1] With the merits which Mary gained through her maternal services upon the way to Egypt and back, that of faith was combined, for the King of Heaven and earth flees from Herod; and therewith is also combined the merit of the most willing and self-sacrificing obedience, for "by night," and without the slightest hesitation, Joseph and Mary entered upon the long and dangerous journey, upon which they suffered more intensely the deprivations connected therewith when they saw the Child, confided to them, suffering therefrom. Nor should we conceive too slight a conception of the love of these holy "parents" for their own people, whom they must now abandon with "the salvation," and we may easily judge therefrom the extent of the heartfelt pain which they felt on that account. For even the Lord loved the ungrateful people and Jerusalem so much, that He wept over it,[2] because they failed to realize the day of their visitation. And St. Paul clung with such an attachment to his people, that, in spite of the most vehement persecutions which they had inflicted upon him, he was prepared to bring any sacrifice "that they, his brethren and kin according to the flesh,' might be saved."[3]

Thus Mary, especially, perceived upon the road the pain that Simeon had prophesied of her. Her Child had already become a sign that was contradicted. But even hope did not remain inactive. "To Egypt"—into which the prefigured bearer of the name Joseph had been sold and to which, afterwards, the patriarch Jacob had directed his steps—were they directed by the angel. "Can we resist the will of God? You thought evil against me"—said Joseph to his brethren, "but God turned it into good."[4] To save "many people" God had thus disposed things. Mary and Joseph, however, who were familiar with this history and the design of God, Mary, especially, who had given expression in her hymn of praise to the universality of the work of salvation: could they possibly be without any foreboding of this new intervention of God, which indicated a vocation of the pagans? Did not the soul of Mary especially conceive anew that joy, which every divine act of salvation awakened within her?

[1] Ibid. 2, 20. 21.
[2] Rom. 9, 1 sqq.; 10, 1 sqq.
[3] Luke 19, 41. 42.
[4] Gen. 50, 19. 20; compare 45, 5.

Surely, we may easily imagine the return of these Israelites not otherwise than filled with reminiscences of the wonderful divine acts of redemption, which effected and accompanied the exodus of their fathers. But He who had buried the army of Pharaoh in the sea and had conducted Israel amidst many wonders:—rested as a poor and helpless Child in the arms of His Mother, who gazed upon the land in which He once had said in promise to His people: *"I am your Saviour!"* [1]

Returning from Egypt it appeared obvious to the parents of Jesus to select Bethlehem, the city of David, as a dwelling-place again. The conditions, however, as well as higher inspirations, pointed to Galilee, and more particularly to Nazareth, that that might be fulfilled which the prophets had foretold of the lowliness and insignificance of the Messiah.[2]

With a clear and most profound understanding of the seclusion of the life of Jesus at Nazareth sacred history maintains a silence thereof. Only one single occurrence is given us, but otherwise this family-life, most rich in grace and most perfect, is concealed from us. But the fundamental features, in order to draw an image thereof, are not denied us. We know well the full abandonment of the heart of Mary to the will of God, her ready retention of all that she heard of her Child, and, therefore, none the less that which He Himself had said and revealed to her. We also know how St. Joseph lived in a most perfect union of souls with his bride and spouse. Into these most responsive souls the Son of God, out of His infinite love, poured the riches of His graces in an unlimited measure, as this corresponded with the ardor of His union with them. What pen can possibly describe, even approximately, this intercourse of thirty years of Jesus with His Mother in the house of Nazareth, in this true sanctuary on earth? The holy tent, the temple—these are but shadows, yet they were places of grace. But, what are they compared to the poor house of Nazareth? Therein Mary rules as a Mother, therein stands constantly at her side Joseph, to whom paternal rights are accorded. Our conception of the

[1] Exod. 15, 26.

[2] Matth. 2, 22. 23: "And He came and dwelt in a city called Nazareth: that it might be fulfilled, what was said by the prophets: that he shall be called a Nazarene."

imparted wealth of graces cannot be therefore too great. But hereof Mary, upon whose communications the accounts of the Evangelists Mathew and Luke are ultimately based, permitted no trace to flow into the pen of the sacred writers, for she always endeavored to attain complete conformity with her divine Son, the Nazarene. With a complete understanding of this mystery of the concealment of her Son the Nazarene Mother agrees perfectly. And with both we find St. Joseph in perfect harmony.

As we have heard Mary proclaim in a loud and exultant voice the grand deeds of God, so do we likewise see her silently conceal the privileges of graces which God conferred upon her; we find her docile and considerate to all the circumstances which disclose the slightest indications of the will of God whether she should speak or remain silent.

In the house at Nazareth "the Child grew and waxed strong, full of wisdom, and the grace of God was in Him." [1] Mary and Joseph comply with the duties they had received as "parents." The Gospel, however, permits us a look into the love and solicitude with which this is done, since it reported the haste of the flight into Egypt. Thereby, however, Mary and Joseph merited their rights as "parents" which had been imposed upon them by God, and especially did they deserve to be heard by their Child. No good human child will forget what it owes its parents. But the best and almighty Son rewards, in a most perfect manner, His Mother and St. Joseph upon whom He had conferred the rights and the duties of a father over Him. All the services which He had deigned to accept from them, especially in the years of His childhood, He rewarded most generously. Here withal the hidden life at Nazareth remains a life of sacrifice. The self-renunciation of the Messiah and the well-known worldly minded hopes of the people concerning the Messiah are calculated to fill Mary's soul, especially, with an anxious dread on account of the contradiction which this Child is to encounter.

12. One event interrupts this time of the hidden life at Nazareth. Luke (2, 41–51) narrates:

[1] Luke 2, 40.

"*And the parents went every year to Jerusalem, at the solemn day of the pasch.*

"*And when He was twelve years old, they went up to Jerusalem, according to the custom of the feast.*

"*And after they had fulfilled the days, when they returned, the Child Jesus remained in Jerusalem: and His parents knew it not.*

"*And thinking that He was in the company, they came a day's journey and sought Him among their kinsfolks and acquaintances.*

"*And not finding Him they returned into Jerusalem, seeking Him.*

"*And it came to pass, that after three days they found Him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions.*

"*And all that heard Him, were astonished at His wisdom, and His answers.*

"*And seeing Him, they wondered. And His Mother said to Him: Son, why hast thou done so to us? behold, thy father and I have sought thee sorrowing.*

"*And He said to them: How is it that you sought me? did you not know, that I must be about the things that are my Father's?*

"*And they understood not the word, that He spoke unto them.*

"*And He went down with them, and came to Nazareth; and was subject to them. And His Mother kept all these words in her heart.*"

Whether or not it was the first time that Joseph and Mary took the boy Jesus with them to Jerusalem cannot be determined with any certainty. This event, however, has been especially made use of as an occasion to cast a shadow over the exalted picture of the Mother of God. The Blessed Canisius,[1] already, protected her against the "renovators" who claimed that it was a want of solicitude and even a sin in the Mother of God, because she had "lost" her Child. Luke,

[1] Moralogia, IV. c. 12: "Non deploravit Maria suam in hac parte negligentiam, ut falsiatur Philippus (Melanchthon, concio in dom. I. post Epiph.); non levat conscientiam ut fingit Lutherus (in exod. dom.); non meruit poenam, ut magister Spangenbergius (supra evang. ejusd. dom.); non animi perturbationem extremam admisit, ut Brentius (hom. 19 in Luc.) calumniatur; multo minus peccatum cum summo et nonnumquam Evae flagitio comparandum perpetravit, ut Centuriatores maxime ridiculi disputant aut potius amentes somniant. As a

the Evangelist, refutes in advance every opinion that pretends to blame the holy "parents" in any way, by the addition: "*His parents knew it not*" and: "*thinking that He was in the company,*" in the surroundings which, otherwise, the divine Child would naturally have sought.

In order to avoid every species of subjectivism, we will follow the words of the Gospel and turn directly to the words of Mary, which are the first we encounter: "*Son, why hast thou done so to us?*"

By this question Mary does not intend to have the Child give an account of Himself, nor does she wish to make a complaint,[1] for she recognizes in the Child a right to follow some other will than her own, as she had just experienced. Neither does the question "why" intend to investigate the motive for this action, but it is to be understood as an exclamation of the love, which, owing to the loss, had suffered the greatest pain, and which now, at the finding of the Supreme Good that was sought, becomes entirely enraptured[2] — this the more, since the circumstances, in which the Child is found in the temple, are marvelous — and which gave expression thereto:

"*I know not all that has been attempted to take away from the speech of Mary every appearance of harshness; I can only find therein reverence and a most touching tenderness. If the psalmist prays: 'My God, my God — why hast Thou forsaken me?' why should not Mary be permitted to say: 'Child, why hast thou done so to us?' Love justified the 'why' — and the more ardent the love, the deeper was the heart-penetrating 'why.'*"[3]

And, in a similar manner as through the announcement made by the angel, Mary's confusion and question had become an occasion for a further revelation, so does here also the anxiety of the Mother of God and her question serve as an occasion that, in the temple, and in the midst of the astonished

proof the sorrow of Mary was especially to serve "these innovators." Therefore, Canisius answers thereto: Sobs eatem et lamentus ille matris meae ergo Filium suffinebat, eaque gratia moerer et luctus in illius animo vehementissimus et acerbissimus concrevarit, praesertim cum se tali tantoque thesauro valeret obtutare, et de voluntate Dei feliciquae successu certiorem fieri posse sciret. Ignava . . .

[1] Thus, f. i., in recent times again Noesgen (Strack and Zoeckler, Kurzgefasster Kommentar zu den hl. Schriften des A. u. N. T.) speaks i. h. l. of a "faultfinding question."

[2] ἐξεπλάγησαν.

[3] Schegg, i. h. l.

teachers of Israel, her Child should reveal Himself, for the first time, as the Son of God. This is the purpose which Providence pursues when it directs the Mother of Jesus to address such a question, coming from her supremely anxious and equally boundless happy heart, to her Child.

From the depth of the sentiments of her heart Mary continued to speak: "*Behold, thy father and I have sought thee sorrowing*" — ὀδυνώμενοι ἐζητοῦμέν σε. The thought of the flight from Herod and the prophecy of Simeon give us an insight into the torturing sorrow. Under such an anxiety even the most innocent ask themselves whether or not they are accountable or had given any occasion thereof. Hitherto Mary and Joseph had happily experienced the presence of God through their Child, and now the feeling of an abandonment by God breaks in upon them and increases their anxiety. To this are added the circumstances of having assumed the highest parental duties in regard to their Child, who, according to the divine will, depends upon them, and now the thought of having lost Him, and of not being able to explain His absence! This created a sorrow almost equal to that which Mary perceived when her Son was resting in the tomb.

Such a sorrow, proceeding from love, occasioned the answer: "*How is it that you sought me? did you not know that I must be about the things that are my Father's?*" Jesus lays stress upon the seeking, for, away from His parents, there could be but one place where He must be, for He was, as was hitherto always the case, either with "His parents," or He could only be "about the things that are His Father's," because He had but to fulfil a double will, and only a double will: that of His Father, and that of His "parents," to whom He had subjected Himself: "*He was subject to them*" (ὑποτασσόμενος αὐτοῖς). The answer of Jesus may therefore be thus explained: "Had I not been, at this time,[1] obliged to be in the temple and to reveal myself there as the Son of my heavenly Father, as you now admiringly recognize, — where otherwise

[1] With his thirteenth year the Israelite began to be independent in regard to his relations with God and, from that time, he was obliged to go in pilgrimage to Jerusalem for the three principal feasts. Compare hereon Maimbg, Nold. 3, 5-9; 6, 1. 11; Jomo 8, 4; Chagiga 1, 1. See Lightfoot, horæ hebr. in Luc. II. 42.

could I have been than with you? Surely I would not have caused you this pain!" Therefore His address did not assume a tone of complaint, but one of compassion for the solicitous seeking of His "parents," which had also been assumed into the divine plan, in order that the astounded teachers of Israel might receive an answer to the question which agitated their hearts concerning this Child.

In this signification, or relation of purpose of the conduct of Jesus, lies also the key for the following: "*And they understood not the word, that He spoke unto them*"[1]; but they asked no more questions, but submitted humbly and remained in a certain doubt concerning this answer. The possession of the "parental" rights really illuminated still brighter this humble submission to the divine will expressed by the Child.

Here, however, I should not like to suppress a thought concerning the extent of this incomprehension and silence, on the part of Mary, which was ordained by God; for soon, at the wedding of Cana, we shall see the Mother of God in certain darkness concerning the "hour" of the revelation of the divine glory, which circumstance became an occasion for a most significant petition. For the present we recognize from this indication that also later Mary requested no explanation from her Son. Eight years had passed, and the sorrow of seeking, the joy at the finding, the answer of the Son which was not understood — nothing could be forgotten, and yet: Mary remained silent in most humble submission and asked no more questions.

The Holy Ghost offers through the pen of the Evangelist Luke a praise, which is of a general character, and, therefore, casts a light upon the whole life of Mary, but especially upon her intercourse with *Truth made Man through her*: "*And His Mother kept all these words* (διετήρει πάντα τὰ ῥήματα) *in her heart.*"

Had this recognition, which the Holy Ghost expresses in a general manner of the Blessed Mother of God, been fully

[1] For an interesting and somewhat novel interpretation of these words see the "Irish Theological Quarterly" of July and October, 1912 — a study by Father Nathan A. Power, S. J., of Edinburgh, — wherein he strives to show, on grammatical grounds, that St. Luke is speaking of the bystanders, and *not* of Mary and Joseph, when he says: "they understood not." — (note of translator.)

and entirely appreciated, her concealment during the public activity of Jesus would never have been misconstrued. Impossibly, therefore, could the least want of zeal to hear the divine word have been regarded as a reason why she did not constantly accompany her Son on His way to seek and to save that which was lost, but only appeared at His side during the most significant periods. Nor was she, owing to her poverty, able to do the same as did "some of the women," whom Jesus had healed, and "many others who ministered unto Him of their substance."[1] This praise of the Gospels should have checked the abuse made of the words of Jesus concerning His Mother in such a varied and oft contradictory manner, which denotes nothing less than honor for the Mother of God; it should rather have served as a characterization of the Mother of God, calculated to illuminate her whole life, and, most pre-eminently, to cast a light upon

The Meeting of Jesus with His Mother and "Brethren."

Compare my treatise in d. Linzer Quartalschrift. 1889, p. 66 sqq. and p. 316 sqq.

This has been exposed, in a more special manner, to subjective conceptions as well as to "explanations" of a particular tendency, from most ancient down to most modern times. The unanimous account of the synoptic Gospels,[2] interwoven into each other, gives the following picture: "*As He was yet speaking to the multitudes, behold, His Mother and brethren stood without, seeking to speak to Him. And they could not come at Him for the crowd. And one said to Him: Behold, thy Mother and thy brethren stand without seeking thee. But He, answering him that told Him, said: Who is my Mother and who are my brethren? And looking round on them who sat about Him, and stretching forth His hands towards His disciples He said: Behold my Mother and my brethren. For whosoever will do the will of my Father who is in heaven, he is my brother, and sister, and Mother.*"

13. Manes had already misused the words of Jesus, to deny thereby that Mary was really the Mother of Jesus, in

[1] Compare Luke, S, 2 sqq. [2] Math. 12, 46–50; Mark, 3, 31–35; Luke, 8, 19–21.

order to maintain that Jesus had not assumed a human body.[1] Protestant conceptions of this event, however, were and still are able to see therein, and to negate to the Mother of God: negligence in hearing the word of God, aye, even a desire to keep Jesus from teaching,[2] an impropriety,[3] maternal vanity,[4] a carnalis affectus,[5] "a moment of weakness, of mental struggle,"[6] or, at least, "a passive bearing" "toward the unbelief of the brethren and their attempt to oppose His apparent exaggerations,"[7] aye, even a consent — which, in the Mother, would have been a still "greater" guilt — to such a proceeding.[8] Such vilifications were still foreign to Luther, who assumed, as a motive in Mary, any weighty cause whatsoever.[9] Yet, in all these manifold misconceptions the aim attempted was to adduce "proof" against Mary's sinlessness, and against the invocation of the intercession of the

[1] Acta disputationis a. Archelai cum Manete haeresiarcha (Migne S. gr. t. X. p. 1508 sq.): Manes dixit: Simulo tui (scil. Archelai) quidam, cum e aliquando dixisset: "Maria mater tua et fratres tui foris stant," non libenter accipiens eum, qui dixerat, increpavit dicens: "quae est mater mea aut qui sunt fratres mei? Et ostendit eos, qui fuerant voluntatem suam, et matres sibi esse et fratres. . . . And, using the answer of Jesus to Peter's confession, Matth. 16, 16. Manes continues: Vide quanta ait differentia, quam de Jesu dicta sunt . . . Si ergo de Maria vis esse sum natum, mentitur ipse cum Petro; si autem verum dicit Petrus, esse diabo ille prae filiis. — See Ambrose, exp. in Luc. 8, 21; Jerome in Matth. 12; Epiphan., haer. 42; Chrys. in Matth. 12.

[2] Clemnitius, l. c. see above p. 177, note 4; de Wette, Erklaerung des Matthaeus — Evangel., 1845, p. 150.

[3] So Hunnius, Comment. in Evg. Matth., 1594, p. 775 . . . interpellationem minus mundulam et temperatam.

[4] Clemnitius, l. c. . . . chorugium aliquod gloriae consecutura.

[5] Wiedeburgius, comment. in Evang. sec. Luc., 1801.

[6] Olshausen, Bibl. Commentar Bd. I. 1837, p. 420 sq.

[7] In Herzog, Real-Encyklopaedie, Bd. 9, p. 74 sqq.

[8] Bodin, Commentar ueber die Evangelien Evangel., 1805, Bd. 2, p. 151. Compare Clemnitius, l. c. and Noesgen, l. c. on Matth. 12, 46–50: "His kin, with Mary at their head, desire, humana non divina considerantes, or even by the power of God (κατ' οἰκονομίαν, Mc. 3, 21) to take Him away from the continuation of His activity, became, misled by the reports of the Scribes of Jerusalem, they considered Him under the influence of a dangerous exstacy," and ". . . Jesus mentions the Mother before all, because He . . . recognizes her guilt to be the greater. . . . Her conduct, on this occasion, proves that the historical Mary was far behind the legendary picture of the sanctity of the Mother of the Lord, and that she obtained only gradually a knowledge of faith in the greatness of her Son."

[9] Luther, in Matth. Vitebergae, 1536: Absque ullo aliquo speciali causa. Sed ipse jam raptus affectu ime contra blasphemos, et studio gloriae patris nihil audit, ne matrem quidem.

Mother of Jesus.[1] But the very multiplicity of these opinions, as well as their tendency, bespeak their condemnation.

A conceivable fear might have withheld even the mention of the above "explanations," for, did they not contain — especially in their connection — besides a self-refutation also a mark that the ground, from which such tendencies had sprung, harbored within itself error? But no less do they give proof of a pre-eminent importance, which must be attributed to this meeting.

The entire picture, hitherto unfolded, of the co-operation of Mary with grace, the sublimity of her faith, her complete uniformity to the divine will, receive really from her Son a strong confirmation. Therefore, it might be eminently proper to devote to it here a special consideration.

How easily, otherwise, the pursuance of a determined purpose, in the conception of Holy Scripture, may lead astray, is shown by the opinion of St. Chrysostom and Tertullian concerning the conduct of the Mother of God. The former thinks[2] that Mary wished to show the authority she exercised over her Son; the latter,[3] that Mary permitted herself to be carried into excess by her attachment to Jesus. But these voices are isolated in the Church, especially so since Tertullian wrote those words only during his montanistic period.

The conception of the Church, as given by the Fathers and in the explanations of all times, is that the answer of Jesus is not a denial, nor a repulse of His Mother, but a lesson to those present of the truth that spiritual ties are higher than corporeal, aye, that Mary is here praised by the mouth of Jesus as the most blessed among all men on account of her faith and her fidelity to it. Thus writes St. Ambrose: "When about to prescribe for others that he, who will not leave father and mother is not worthy of the Son of God, He submits

[1] Chemnitius, l. c.: ut in tempore opportuno pro peccatorum remissione oraret. (!). Hunnius, l. c.: Dominum offendit. . . . Est igitur abominationa blasphemisque plena illa ad Mariam instituta petitio papistica (!). Herzog, l. c.: Lange, Bibelwerk, 6. Aufl.) zu Mt. 12, 46-50.

[2] Hom. 44 in Matth.: Ἔβούλετο γὰρ ἐνδείξασθα . . . ὅτι κρατεῖ καὶ αὐθεντεῖ τοῦ παιδός.

[3] de carne Christi 7: Mater seque non demonstratur adhaesisse illi.

Himself first to the declaration. Not that He intended thereby to cast aside the duties of love to mother — for His is the command: He that does not honor father and mother shall die the death (Deut. 27, 16), but because He acknowledges that He must submit Himself more to the mysteries of the Father, than to maternal sentiment. Nothing less is taught than that parents are to be unlawfully disregarded, but it is insisted that the ties of the spirit are nearer than those of the body.[1] And St. Augustin excludes every question as to whether Mary had sinned[2]; likewise Epiphanius, according to whose conception he, who had announced the relatives, is reprimanded for the untimely interruption.[3] Toletus, referring to Justin the Martyr, explains that Jesus neither repulsed nor blamed His Mother, but rather called her blessed on account of the grace by which she is united to Him. In connection with the Scholastic medieval and modern interpreters find in the answer of Jesus, especially in the "my Mother," a mystical sense of the spiritual birth of the just.[4] In like manner was a typical sense found in the circumstance that Mary and the brethren stood outside. These were opposed to represent the synagogue and the Jewish people, who remained outside of the Church.[5]

But in the narratives of our event Holy Scripture says nothing of the motives which led Mary to her Son, and which

[1] Thus also, f. i., Capponi a Porrecta, prescelarissima s. Evangeliorum concentaria, 1662, in Mt. i. h. l. Toletus, Comment. s. Luc. 1600, i. h. l. . . . quod plura faceret cognationem spiritus, quae est in auditoribus et faciendibus verbum Dei, si una cognitio praecise alteri comparatur. Maldon. and Corn. a Lap. i. h. l. Specker-Nutzhorn, Mary in the Gospels, 1869, p. 102 sq., finds in the answer of Jesus a lesson for those who were present and an example for the Apostles that God's honor and service must precede every consideration of flesh and blood.

[2] De natura et gratia 36: Sancta Maria, de qua sine ullo vitii peccato. Nullus penitus praeterea sanctorum absque peccato. . . . Excepta itaque Sancta Virgine Maria, de cuia propter honorem Domini nullam prorsus, cum de peccatis agitur haberi volo quaestionem.

[3] haeres. 42 (926). Σχολιον δ' εἰπεῖν Μαρκ.: Οὐ γὰρ ἀφισάμενοι τὸν μητρικὸν τόπον, ἀλλὰ τὸ σύνεργον ἐποίησεν τοῦ κτίσματος.

[4] August., de virginit. 3: Mater ejus (Christi) est omnis anima pia faciens voluntatem Patris ejus, concipiendo, pariendo in ea, quae parturit, donec in ipsis formetur. Gregor., hom. 3 in Evang.; Beda; Thom. Aquin., in Matth. et in Luc.; Toletus; Corsel, a Lap., in Matth. i. h. l.

[5] Maresenyus, in Matth. 12; Hilarius, in Matth. 12; Gregorius, l. c. Thom. Aquin., in Matth. i. h. l.

caused the messenger to announce her presence to the teaching Saviour, nothing about Mary's whole demeanor concerning it. "Therefore," says very justly Spencer-Northcote,[1] "it is as open to Catholic interpreters to suggest motives of love and piety as it has been to Protestants to invent others that are dishonorable." The very obvious question, as to what might have moved the Mother to follow the "brethren," is answered by: solicitude for the welfare of the Child,[2] in regard to the persecutions of the enemies,[3] and the intention to induce Jesus to take some refreshments.[4]

Blessed Canisius attempted a refutation [5] of a conception of the demeanor of Mary, given, i. a., by Chemnitius, by asserting that none of the Evangelists says that the messenger had interrupted Jesus at the desire of Mary. What could have prompted the messenger to approach Jesus? St. Jerome [6] says: to tempt Jesus in order to see whether He would prefer flesh and blood to His office, and Toletus [7] is of the opinion that it was the hope of doing the Mother of the Lord a service of love, and this the more readily, because the crowd prevented her from approaching Him. Based upon the assumption, however, that Mary really desired to approach Jesus and in reference to the demeanor of Christ at the wedding of Cana, Spencer-Northcote concludes [8]: "We are quite at liberty to imagine, if we like, that our Lord, after uttering the words which the Evangelists have recorded, rose up and proceeded to grant His Mother the interview she had asked for; there would be nothing at all strange in such a supposition; on the contrary, it is more probable than not; but it is not certain."

This reconnoiter, and the wish for an "assumption" that

[1] l. c. p. 190.
[2] Lucas Brug. Comment. in quat. J. Ch. Evang. 1712, i. h. l.
[3] Toletus, l. c.
[4] Maralegia, lib. IV, cap. 19: Hoc certo constat, nullum evangelistarum expressisse, an et quomodo et quando Christum ad Maria miserit, potuit autem intermittere. . . . a Maria non jussus et omnino et praeter et contra ejus mentem Christum praedicationis tempore interpellare.
[5] in Math. i. b. l. Thus also Capponi a Porrecta, l. c.
[6] l. c. 192. Ebrard, wissenschaftl. Kritik der evangel. Geschichte 1842, p. 369, thinks that the interpellant had the intention to put an end to the reprimandatory addresses; de Wette calls this entirely "gratuitous."
[7] l. c. p. 191.
[8] Cornel a Lap., in Math. 12, 46.

is "certain," calls for an observance of the advice given by the saintly Bishop of Karrhae, Archelaus, precisely on this evangelical narrative in reference to Manes: "View carefully the context from all sides." [1]

The life of Jesus presents the following picture:

14. Jesus teaches and is followed by a multitude so great that the "brethren" and the Mother of Jesus who had arrived cannot reach Him. Nevertheless, the Lord teaches in a house wherein only a limited number can hear Him. In such a manner do the three Evangelists unanimously describe the situation, which must be the less unimportant for the event connected therewith, since it is brought into the closest connection with the words of Jesus previously narrated by the Evangelists.

With all the disparity between Mathew and Mark on the one hand, and Luke on the other, in the selection and arrangement of their material, still they agree in the exposition of the division which was taking place in Israel. Only a few, or — as the prophet Isaias is wont to express himself — only "a remnant" are they who believe. Israel, in the main, abandons the Messiah. A period of such a decision for and against Christ the three Evangelists describe, agreeing in substance, though differing in the mode and manner of expression.

Mathew reports first the reprehensive addresses of Jesus against the Pharisees: "He who is not with me is against me, and he who gathereth not with me, scattereth" ; (12, 30) "And a sign shall not be given (to the evil and adulterous generation) but the sign of Jonas the prophet" (v. 39). At the end, however, Mathew casts a glance at the rejection of Israel (v. 45), in order to apply, after the narration of the meeting of Jesus with the "brethren" and His Mother, to the people, to whom Jesus did not explain the parable of the sower, the words of Isaias (6, 9) prophesying the blindness and hard-heartedness of Israel: "By hearing you shall hear,

[1] l. c. Ex qua avertere potes, quod Dominus Jesus interrogationum sibi opportunitate servata, dignum promat singulis opportunumque responsum . . . relinquatur, ut pro loco, pro tempore, pro persona, pro rebus, pro accidentium salute ea, quae dicta sunt, intelligamus sit ne tenere pronuntiatos digna correctione feriamur.

and shall not understand: and seeing you shall see, and shall not perceive. For the heart of this people grows . . ." (13, 14, 15). "But blessed are your eyes, because they see, and your ears, because they hear" (13, 16).

And in the same connection, respectively, in the same antithesis between the unbelieving leaders of Israel, who are leading the people astray, and the faithful "sacred remnant," one event is also found interwoven in Mark.

Luke finally narrates the parable of the seed and the sower and also quotes the addresses of Jesus to the disciples: "To you it is given to know the mystery of the Kingdom of God: but to the rest in parables: that seeing they may not see, and hearing they may not understand." (8, 10.) "Take heed, therefore, how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath shall be taken away from him." (8, 18.) These are also — and in so far they concern us — words of Jesus, which contain a threatening admonition for Israel, which decided in favor of unbelief. But if Luke — in harmony with Mark, c. 5 — after the meeting of Jesus with the "brethren" and the Mother, shows us in the land of the Gerasenes, the Messiah in His patient love toward the Apostles, who are slowly confirmed in faith, if, moreover, he narrates the significant healing of the woman, who had been suffering from an issue of blood and whose liberation preceded that of the daughter of Jairus, the ruler of the synagogue; then we can see therein a symbolical exposition of the division which is being established in Israel, by which the greater part of the people is drawn away, through unbelief, from the Messiah, and a "portion" — a very "small portion" — as Isaias announces it[1] — follows the Lord and then brings salvation to the pagans. The question need not concern us here whether Luke[2] or Mathew and Mark observe the chronological order; for through the contexts of all three Evangelists it is expressed that Jesus was, at the time, in the presence of that Israel, which, but for "a small portion," decided against Him by its unbelief.

[1] 6, 13; 1, 9; 10, 21; compare ad Rom. 9, 27. 29.

[2] In reference to the fact that Luke — not Mathew and Mark — presents the material given by them, as a rule, in a chronological series, see my "Einleitung in das N. T., p. 204. 226.

Therefore, we need no longer be surprised when the Lord enters into a house wherein only a limited number can follow; when the Lord teaches only a few, though the multitude is pressing upon Him. It is fitting in such a decisive turning-point in the public teaching activity of Jesus that, in order to fulfil this office, He should take no food,[1] and yet speak before a small audience. Under such a viewpoint light is also diffused over the surprising diversity in the conduct of Jesus, who says to the cured pagan Gerasene: "Return to thy house, and tell what great things God hath done to thee,"[2] but, after the resuscitation of the daughter of Jairus, He charges those present to tell no one.[3] It would require too much of a digression to dilate upon the reasons for these contrary charges; nevertheless, they are certainly a sign that the Saviour will recede from the children of Israel and turn to the pagans. The attribute of being "a child of Abraham" in the Judaic conception, therefore, gives no unconditional and sole right to the Messiah; He will also come to the "nations." The words addressed to the woman cured of an issue of blood: "Daughter, thy faith hath made thee whole,"[4] point the way upon which the Saviour is reached. If it be considered herewith that this woman, in contrast to the ruler of the synagogue, is a representative of the pagan world,[5] then it also becomes thereby evident that every one, even a pagan, may become a partaker of the kingdom of the Messiah.

Among the Apostles to whom the Lord, in view of their faith, explained the parable of the various degrees of receiving the word of God, there were also "brethren" of the Lord, James and Jude,[6] but among the kinsfolk of the Lord there were at that time also such that did not believe.[7] Consequently the whole context leads to the truth: *Neither the belonging to the people of Israel, nor a near relationship to the Messiah, but faith is the rule by which the division, either for or against Christ, is established.*

[1] Mark, 3, 20: ὥστε μὴ δύνασθαι αὐτοὺς μηδὲ ἄρτον φαγεῖν.
[2] Luke 8, 39: Mark, 5–19.
[3] Mark, 5, 43. [4] Luke 8, 48; Mark, 5, 34.
[5] It may be left undecided whether or not the woman suffering from an issue of blood was a pagan; for, at all events, she was excluded as "unclean."
[6] Matth. 13, 55; Luke, 6, 15. 16.
[7] John, 7, 5.

Only with a "remnant" did the Lord find faith in Israel; the people, on the whole, decided finally against its "Saviour," as it had so often done in its history, especially so when the prophet Isaias,[1] with the offering of some sign, requested king Achaz not to turn to the Assyrian forces, but to seek his help from the Lord.[2] We pursue our association of ideas of the Evangelists if we establish, in this chapter of the public teaching activity of Jesus, a parallel with the above mentioned fruitless endeavor of the great prophet; for all three synoptic writers find the time of the fulfilment of the words of the prophet, which predicted the blindness and hard-heartedness of Israel, already fulfilled.[3] As Jesus now mentions faith as a condition for being cured, so did also the former speak: "If you will not believe, you shall not continue."[4]

Another parallel presents itself to us: As once the Holy Ghost, through the Evangelist of the Old Testament, pointed to the Virgin-Mother as a sign: "Behold, a virgin shall conceive, and bear a son" (7, 14), so does now the Mother of God, the fulfilled sign, led by the Holy Ghost, appear again before the alienated Israel.

At the beginning of the order of salvation in the Old Testament, in the Proto-Gospel, the "Woman" meets us; at the end thereof, in the chamber of Nazareth, we find the "Virgin," and in a most significant moment of the development of the history of Israel the great prophet Isaias shows us the Virgin-Mother as the "sign," which the Lord Himself gives, and which is a sign of salvation to all who believe. And parallel to this does Mary appear to us in the New Testament. When the Master begins the foundation of the order of salvation in the New Testament, of the Church, at the marriage of Cana, we find the Mother of Jesus; when the Redeemer says: "It is consummated," His Mother stands at the foot of the cross, and when He turns away, on account of their hard-heartedness, from the people and turns toward the pagans, then it is that His Mother approaches Him. It is precisely the withdrawal of Mary, during the public activity of Jesus, that permits the signifi-

[1] c. 7, 1 sqq. [2] See above p. 29 sqq.
[3] Isai. 6, 9 sqq. Compare Math. 13, 14 sqq.; Mark 4, 11 sqq.; Luke 8, 15.
[4] Isai. 7, 9.
[5] Compare my treatise hereon in the Linzer Quartalschrift, 1886, p. 56 sqq.

cance of these moments in the life of Jesus and of the Church, in which we meet her, to appear in grand relief.

15. The discussion of the context gives us now a possibility of a sure answer to the questions: *Why did Mary go to her Son at all?* and: *Why did she do so in company with the "brethren"?*

St. Mark (3, 21) gives an explanation of the intention of these "brethren." "They came to lay hold of him: for they said: he is become mad." Herein the Mother of God took, of course, no part; for she, who was "full of grace," who on account of her faith is especially blessed by Elizabeth through the inspiration of the Holy Ghost, cannot share their madness. We can recognize a confirmation of this in the account of St. Mark, since, in the communication of that cause of the "brethren," Mary is not mentioned, whereas it is expressly said later (v. 31): "And His Mother." It may not, however, be assumed as a sufficient explanatory reason that Mary had accompanied the "brethren" in order to prevent their endeavor; for she knew full well that this would not be attained. The mode of action of the Mother of God must be gathered and judged from the picture of her life and character hitherto depicted by the Gospels. In the first place, no objection can be raised from the fact that Mary, since she had hastened out of love to Elizabeth, and since she was moved by commiseration to commend to the heart of her Son the need of the bridal couple at the wedding of Cana, should now feel herself constrained to follow the "brethren" out of "a solicitude" at least "to moderate and soften" their "leaving," "which she is unable to bride."[1] But this motive is not sufficient, because it neither shows the Mother in her relation to the Son, nor does it bring the Virgin into proper connection with the acknowledged and appreciated exaltation and importance of the moment. Such a consideration in the heart of Mary was rather a means or an occasion, of which divine guidance

[1] Thus writes Grimm, in the Geschichte der oeffentlichen Thaetigkeit Jesu, 1882, II. p. 278. ". . . we perceive at the beginning, when, in their bold undertaking, in their approach to Jesus, and when the Mother stands at their side, that the harshness of their boldness seems to be worn off, and the unbelief itself appears in a less staring form to the clear eye of the Messiah. It is precisely the solicitude for the near kinfolk . . . that we may designate as the motive why Mary did not wish to permit the excited 'brethren' to proceed alone."

availed itself to lead Mary with the "brethren" to Jesus in such a decisive moment for the Church. It should not be considered necessary that Mary should have had, at the time, a very clear notion thereof; it may rather be supposed that such was not the case, that it was something similar to that of not understanding the speech of the twelve-year-old Son in the temple. But the interiorly recognized divine will led her, since a special illumination was ultimately the only sufficient explanatory reason for the manner of the acting of the Mother of God.[1] We are much more forced to accept such a supposition, since Mary remained otherwise voluntarily secluded during the public activity of Jesus, and this—we have already partly seen—through a profound understanding of her vocation as the Mother of the Redeemer.[2]

Mary served the will of God, she continued her actions in conformity thereto; the "brethren," however, desired to prevent Jesus from fulfilling His Messianic mission. But, in such a contrast between the Mother and these "brethren," the speech of Jesus cannot contain the same meaning for her as it does for them.

The Evangelists also introduce an intermediary person, who says to the Lord: *"Your Mother, your brethren are outside, they desire to see you, to speak to you."* True, it is not related what the idea of the messenger was who made this announcement, and what were the thoughts of those who were present, but all this might be readily concluded, with a sufficient probability, from the Israelitish conceptions so well known to us otherwise. We have a confirmation hereof in the answer of Him who reads the hearts and who loves to answer less according to the sound of words than to the moving sentiments. Israel and all who were present were animated by an exaggeration of the value of natural relationship, which so properly finds its expression in and is based on the well-known Judaic opinion that the descent from Abraham "according to the flesh" offers a security of salvation.[3]

[1] See above p. 60, 73.

[2] See above p. 193, sq. I will not enter here into this point any farther, since it is merely a secondary one, because it will receive its essential explanation later in the consideration of the mediatorship of Mary at the wedding of Cana, based upon the words of Holy Scripture.

[3] Compare Matt. 3, 9; Luke, 3, 8; John 8, 33 sqq.; Acts 13, 26; Rom. 9, 7. Mischna, Sanh. X, 1. Compare Schegg on Matth. 3, 9.

The message, by which the Lord was interrupted in His address, originated in the idea that nothing could have preference over the brethren and the Mother, that this natural kinship was a sufficient ground for Jesus to interrupt His teaching in the "house."

The overvaluation of natural descent, so detrimental to Israel, was the immediate occasion of the interruption of the address of Jesus at a time whose significance is designated by the second appearance of the Mother of God, and whose importance consisted in the fact that the Lord had begun to turn away from "the children of Abraham," and in which had commenced the fulfilment of the Isaianic declaration: "And many people shall go and say: Come and let us go up to the mountain of the Lord and to the house of the God of Jacob."[1]

The *conduct of Jesus* harmonizes with the exalted significance of these moments. By the question: *"Who is my Mother, who are my brethren?"* He directs all the attention toward the expected explanation: "And looking round on them who sat about Him, and stretching forth His hands toward His disciples He said: *Behold my Mother, and my brethren. For whosoever shall do the will of my Father, who is in heaven, he is my brother and sister, and Mother.*"

To all the Israelites who were present this answer meant: there is another bond besides the natural, by which we enter into such close relation with Him as that of kinship — aye, even as that of maternity. And this bond is: *to hear and obey the divine will.* Thereby, however, it becomes possible for every man to enter into the closest communion with Christ Jesus. And wherever this faithful obedience is lacking, there has neither the natural descent from Abraham nor circumcision any value.[2]

The Apostles must henceforth be no longer surprised if the Messiah also goes to the pagans, if He turns away from faithless Israel and, on the contrary, commissions the pagan Gerasene to proclaim the wonderful works of God. In con-

[1] Isa. 2, 3.

[2] Compare herewith the address of the Baptist: "Do not begin to say: We have Abraham for our father." Luke 3, 8; Matth. 3, 9; furthermore, among others, Gal. 3, 7. 14. 25 sqq.; 4, 26 sqq.; Rom. 4, 12. 16. 17.

firmation hereof they hear Him say to the woman that was healed: "My daughter, thy faith hath made thee whole."

The answer of Jesus must strike the hearts of the "brethren" seriously, of those who will not yet believe and who, therefore, must hear that a close relationship avails naught. In like manner are all the fellow-countrymen warned, for God "can raise children of Abraham from the stones themselves." The way to salvation is: *faith and obedience to the divine word.*

And, what about Mary?

The question must be distinguished: How did the Mother of Jesus understand such an address of her Son? How did the inspired Evangelist understand it, and how did the Holy Ghost intend that we should understand it?

Mary cannot feel herself thrust aside as a mother, for the answer which she heard in the Temple and preserved in her heart: "How could you seek me!" as well as the obedience in the house of Nazareth, acknowledge her maternal rights. But also the constant obedience, which Mary had rendered to the recognized divine will, and which she had just exercised by the present coming to her Son, moved her to receive His question: "Who is my Mother?" in the same manner as she did the answer in the Temple: "Did you not know that I must be about the things that are my Father's?" and as she received the address: "Woman" at the wedding of Cana.

And if the words of Jesus may contain, for the purely human conception of the maternal heart, something that is strange, and, nevertheless, are received with the greatest submission to the divine will, then, too, must those other words be applied to the Mother of Jesus the more readily in the sense of the Holy Ghost: "*Whosoever does the will of my Father, who is in heaven, is my Mother*"; for: "blessed is she who hath believed" and who preserved "all these words in her heart," whose life, always directed in conformity to the recognized divine will, was a continuous: "Be it done to me according to Thy word." Considered in this connection, and based upon such actual assumption, the address of Jesus contains *a praise of His Mother*, which she had merited for herself by the once expressed and throughout her whole life accentuated: "Be it done to me according to Thy word,"

and it indicates the most perfect of all the acts of her free activity for which she was placed into the closest possible relation to Christ, into that of a "mother toward her son."

To "all generations," to the unbelieving people and to the rising young Church, however, Jesus presents in that decisive hour, when, in place of the related Israel, He begins to draw the pagans to Himself, *His Mother as a model and an example of nearness to God,*[1] into which every one who hears and does the will of the Father may be raised, as she was. And pointing with His hands to the rising Church, which surrounded Him — to Mary Jesus could not point, for she was on the outside — He teaches how closely she, *the Church, is united to Him, and He invites all to enter into an equally close union with Him.*

The maternal dignity of Mary is recognized by all; but, for those who are inclined to be satisfied solely with this, He adds His Mother's personal co-operation, wherein she can and ought to be imitated.

The event, conceived in this sense, fits into the plan of the several Gospels: Mathew and Mark show the unbelief of the Pharisees, of the seducers of the people, in its exterior development; they attempt to silence (Mathew v. 14; Mark v. 6); aye, they raise the objection that He drives out devils by Beelzebub (Math. v. 25; Mark v. 28). There is still time for the conversion of the people (Math. v. 31a, 32a; Mark v. 28); the way to it is: *to hear the will of the Father and to do it.* In the plan of the Evangelists this meeting becomes a warning for Israel, it teaches the condition which every man must fulfil in order to become intimately united with the Messiah.

In the exposition of the Gospel of Luke Mary is presented, according to the given explanation, as an example of those who bring forth the best fruit, and it shows how closely Jesus draws to Himself those "who, in a good and perfect heart, hear the word of God and keep it" (8, 15); and the Mother of God

[1] Canisius, l. c.: Sed amplius profecto pii ac sapientes omnes in Maria considerare solent ac debent, utpote quod non modo carne sed etiam spiritu Christo conjunctissima, simulque per divinorum mandatorum obedientiam Deo subditissima fuerit ad unguem observans, quae ab ancilla Domini ex obsequentissima et diligentissima poterant considerari.

is placed by the Lord Himself as a light upon a candlestick "that they who come in may see the light" (v. 16), that at least carnally minded Israel may know what Mary had done on her part in order to be elevated to the dignity of Motherhood. We regard her as a soul to whom "it is still given," in contrast to the "brethren" and the related people, who are running the danger of having "that taken away what they think they possess" (v. 18). In the general plan of the Gospel written for the Christianized pagans it is once more revealed that Christ's kingdom is destined to become general.

But Luke also, in a later chapter, relates the same addition of Jesus against His enemies which Mathew and Mark bring in connection with the hitherto explained meeting, but connects therewith most closely [ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα][1] the declaration of a woman, from amidst the crowd, who said:

15. *"Blessed is the womb that bore thee, and the paps that gave thee suck."*

This praise of Mary, which Mathew and Mark do not report, Luke brings, according to time, in conjunction with the refutation of the most vehement defamation offered by the Pharisees, and with the most earnest admonition not to fall back into former sins (11, 18–26). To this he adds a warning to the people against blindness and hard-heartedness (11, 29 sqq.); for Israel stands now at the threshold of a decision, either for or against Christ: "He that is not with me is against me: and he that gathereth not scattereth" (11, 23). Therefore, since Mathew and Mark narrate the meeting of Jesus with His Mother and the "brethren" precisely in connection with these admonitions, this is a hint that they also have found in the words: "Whosoever heareth and doeth the will of my Father in heaven, is my brother, my sister, my Mother," essentially the same teaching which is contained in the proclamation of "blessed" made by the woman and by Jesus in His answer thereto. Luke, however, utilizes both occasions to present the same truth, but in a different manner.[2] This consideration already discloses to us

[1] c. 11, 27–28.

[2] Hence it follows, at the same time, that the chronological sequence is to be found in Luke, and that thereby also a principal reason is given for the solution

the meaning of the address of Jesus: "Yea rather, blessed are they who hear the word of God, and keep it." By the use which the Church makes of this paragraph of the Gospel, especially in one of the votive masses in honor of the Mother of God, all doubt of its conception is removed. She uses the words of the woman and the answer of Jesus thereto to proclaim the praise of Mary. And "at present," as Schantz aptly says,[1] "it is generally admitted" that, through the answer of the Son, the exalted privilege of the Mother is not in the least diminished.

"In Beelzebub, the prince of the devils, does He drive out the devils," several had said to the multitude. Against this most vehement attack the Lord defends Himself, and thus continues to foretell to the people, who heard Him, in a warning parable, the fate which is to befall them should they again yield to the sin of unbelief. "The last state . . . shall be worse than the first" (11, 26). The mighty impression which these words made, disclosed by the animated exclamation of the woman, was, at the same time, a condemnation of the people. In contrast especially to the objections of the highly thought-of Pharisees, stands out boldly the declaration of the blessedness, pronounced by this simple woman, of Jesus "who speaks as one having authority, and not as

of the question in general, whether it may be found in Matthew and Mark as Luke. I have purposely avoided the bringing of this question into the field of research, because our result is given independently thereof. The repetitions in Luke (8, 16 and 11, 33; 8, 17 and 12, 2) not only prove that Jesus repeats pithy expressions (Schanz), but also that the Evangelist, who reports them doubly, acquires thereby a presumption of the chronological order in his favor. In Luke is pointed out the revelation of unbelief — compare 8, 10 and 11, 16 — up to a degree of the most dreadful defamation that the enemies of Jesus could possibly invent (11, 15).

It is a grateful task for the Evangelist to proclaim why Mary and Jesus do not also use the second occasion for a glorification of the Mother of God. The reason consists in this: that they were preferably engaged in the simultaneous meeting with the "brethren." The occurrence served their purposes, to meet the exaggeration of the natural ties, which might have easily gained ground in their Christianized Judaic readers.

[1] Commentar z. Lukas-Evangel. 1883, i. h. l. Even de Wette, Exeget. Handb. 1846, I. 2, p. 87, writes: "Jesus does not contradict the good-natured woman on account of her feminine-natural love for Him (!) . . . but endeavors to raise her, without any opposition, to a higher love and sentiment." Compare Meyer, l. c. Ostertag, Evang. v. Luk. 1846, on the contrary, who sees in the woman a "prototype" of those who have made themselves "guilty of Mariolatry," but fails to acknowledge that Jesus did not contradict the woman.

their Scribes and Pharisees." [1] The woman thus becomes the "prototype" of all true venerators of the Mother of Jesus, who, by the homage which they pay Mary, acknowledge and adore Jesus as the source of their truly great supernatural perfections.

This manner of speech, occurring among the ancients, especially among the Orientals, which the woman used in praising Jesus by proclaiming His Mother blessed,[2] contains in general, among the Israelites, also the well-known meaning of favor before God, founded on the Messianic hope. The woman praised the Mother from amidst a multitude who understood her words to mean that maternity alone, and as such, was the foundation of her praise. Had Jesus, the searcher of thoughts and of hearts, simply consented or remained silent, would not that have become actually a consent to or an acknowledgment of such a conception?

The answer is therefore introduced by the Lord with μενοῦν,[3] a particle which may be used to indicate a confirmation and a climax, but likewise as a correction of the preceding, but not as a negation thereof.[4] Therefore, Jesus does not contradict the reason mentioned by the woman for declaring the Mother blessed, but rather justifies it. Without going any farther into details, He utilizes this occasion presented thereby for the instruction of the multitude. For the "mother," taking this attribute alone into

[1] Matth. 7, 29.

[2] See Schoettgen, horae hebr. et talm. in Luc. 11, 27.

[3] Μενοῦν, based on π. Α. Β. L. Δ. Π., is the usual instead of μενοῦνγε in B 3 C D.

[4] And even supposing that μενοῦν could express a negation, in that case Maldonat says properly: Quia etiam si Christus dissentis dissentit verbis, non est humanae venter, qui me portavit et ubera, quae sensi, sed beati, qui audiunt verbum Dei et custodiunt illud, non prorsus colligere Calvinus Christum, quod nullae dissentiat, negavisse . . . with reference to Matth. 9, 13; Gen. 6, 6; Matth. 20 as analogies: Saepe enim docuimus, quamodo locutionibus id, quod absolute negari videtur, non absolute, sed alterius comparatione negari.

Μὲν (an abbreviation of μήν [as in μέντοι]) is a confirmation; οὖν serves as a transition; compare Buttmann, Gram. d. n. t. Sprachgebr. p. 317; Winer, Grammatik d. n. t. Sprachidioms, 7th ed. 1867, p. 549; Kuehner, Gram. 2d ed. p. 508, 710; Grimm, n. t. Lexicon. The Vulgate translates quinimo, other Vulg. manuscripts read also quippe, imo, quippe, imo. Therefore μενοῦν is also translated by "yea, always blessed," which may be seen as a full confirmation of the preceding and a transition to a new reason (Toletus, Reischl, de Wette, Godet); or — like Augustin, Bede, Erasmus, Jansen, Maldon., Corn. a Lap., Schegg, Weiss, Schanz — who thereby introduce a supplement or a correction.

consideration, cannot be an example; as such the "blessed one" cannot be imitated; therefore, the Redeemer drops this reason and turns to another, which, however, He combines with the first — as is expressed by the Evangelist by the word μενοῦν. The maternity, however, and the saying: "to hear the word of God and to keep it," connected, offer nothing in common for a conjunction. Therefore, the Mother alone, the "blessed one," can join these two reasons for a declaration of blessedness. If therefore the words of Jesus contain within themselves: "Blessed is my Mother, who hears and keeps the words of God"; aye if, for this reason, she is "blessed," then we have that which is common to both members; then the conjunction, which Christ expressed by the word μενοῦν, is admitted.

Therefore, a comparison of the exaltation or value of faith in relation to the dignity of motherhood is excluded from the words of Jesus; included, however, therein is a confirmation, on the part of the Son, of the words of the Holy Ghost spoken by Elizabeth, which pronounce Mary — *the blessed, "one who believes."*

Such an answer of Jesus presents a fitting instruction, corresponding to the circumstances and to the decisive period when the unbelieving and disobedient Israel is about to reject its Messiah: All who think of the dignity of motherhood as the only reason, receive a correction; those, on the other hand, to whom Mary's constant co-operation with grace is known, hear in the words of Jesus an acknowledgment of the blissful maternal dignity, and still more, a reference to the example of a living faith, because Mary may be herein imitated by all hearers — even by the non-Judaic.[1] Without instituting a comparison of the greatness or sublimity of these two reasons, the Saviour emphasizes the second, as *the practically more important one for Israel, which is about to be lost on account of its unbelief, and to the youthful Church,*

[1] In connection with Beda, Canisius writes as follows, l. c. c. 23: Quamvis singulare privilegium habeat, quæ Filium Dei incarnatum Virgo in utero gestare, parere et nutrire digna exstitit, præcipuum (hoc est præclarum et honestum) famæ ac eudem vita pepetuæ beatitudinis locum et ipsi sunt habituri, qui ejus fidem ac dilectionem caste in corde concipunt, qui sedulo in mente præceptorum ejus memoriam perimt, qui hanc et in mente proximorum sedetti cohortatione nutrite satagunt.

whose victory is faith.[1]— Both for Israel and for us, Mary is again presented as an example of the intimacy of a union into which all enter "who hear the word of God and keep it."

17. Mary was appointed for Israel and the nations "a sign" which shows the way to salvation. The words of Jesus recall those of the prophet Isaias, spoken in the well-known decisive period of time: "*If you will not believe, you shall not continue.*"[2]

After this the Mother of God again retired. The greatness of the sacrifice, however, which she made thereby, corresponded to the mutual love that existed between her and her Son. She loved her divine Child with an entire unlimited and supernatural love of her highly favored heart, and she knew that she was loved by Him with an infinite love as Mother and as one highly favored. But when there was question of attaining, through this deprivation of a blissful possession of the Child, the full height and perfection of union with the sacrifice of the Son, then *she followed Him upon the dolorous way of the Passion and she stood beneath the cross.*

"*Now there stood by the cross of Jesus, His Mother, and His Mother's sister, Mary of Cleophas, and Mary Magdalen.*"[3]

"*His Mother*" writes St. John. A name that proclaims the complete greatness of sorrow, to weigh which it behooves the meditation of every individual. "By the *cross*," the summary of suffering and of the deepest humiliation, she must hear the mockery of the Jews, of the high-priests, of the Scribes and the ancients.[4] The high-priests had condemned Christ to death, had robbed her of her Child; that which was signified by the presentation in the Temple was now fulfilled: the priests of Israel had delivered her Child into the hands of the pagans, and Mary perceives the sorrow prophesied by Simeon:

Cujus animam gementem,	Through her soul already riven,
Contristatam et dolentem,	Simeon's sword divinely driven,
Pertransivit gladius.	Edged with anguish, lo! hath run.

[1] 1 John, 5, 4, 5: Et haec est victoria, quae vincit mundum, fides nostra. Quis est, qui vincit mundum, nisi qui credit, quoniam Jesus est Filius Dei.
[2] Isai. 7, 9. [3] John 19, 25. [4] Matth. 27, 41.
[5] See above p. 182.

says the "Stabat Mater." The eyes of the Mother are directed upon her Son, upon the image of suffering now elevated upon the cross, through whose shocking sight Plato had already before endeavored to create sympathy among the most ferocious enemies,[1] and which had made the women of Jerusalem cast aside all fear and shed tears of compassion.[2] She saw the wounds caused by the cruel scourging, lacerated again through the deprivation of the clothes, and the hands and feet that had been pierced. The Mother hears the utterance: "I thirst,"[3] and cannot bring alleviation; she perceives the piercing cry: "My God, my God, why hast Thou forsaken me,"[4] and she cannot offer consolation.

Vidit suum dulcem Natum,	She beheld her dear Begotten,
Morientem desolatum,	Stretched in death by all forgotten,
Dum emisit spiritum!	As on hoisted rood He hung.

And Mary also read the inscription: "Jesus of Nazareth, king of the Jews."[5] She is not only — as St. Ambrose says[6] — mistress in teaching self-sacrifice and fearlessness, but also an example of strength in faith. Is the cross the throne of David which the angel announced? Are the mockeries of the enemies, standing around, the homages paid Him? "If He be the king of the Jews, let Him descend from the cross, and we shall believe in Him. . . ." "He cannot help Himself"[7] may be said with impunity to the "Son of the Most High," to the anointed of the Lord, and may be cried out blasphemously to the promised and longed-for "salvation." Mary believed the words of the angel; she is THE ONE who did believe.

The Mother had left her retirement. The moment when her Son offered Himself as the Paschal Lamb of atonement she had taken her place: the first, "next to the cross." She heard the prayer for the enemies, the consoling word of pardon addressed to the one crucified with Him, — and finally, after three hours, she hears the cry: "It is consummated,"[8] and the voluntary offering of His life expressed in the last words:

[1] John 19, 6. [2] Luke 23, 27. [3] John 19, 28.
[4] Math. 27, 46; Mark 15, 34.
[5] Math. 27, 37; Mark 15, 26; Luke 23, 38; John 19, 19.
[6] Expos. in Luc. L. X. 132. [7] Math. 27, 42. [8] John 19, 30.

"*Father, into Thy hands I commend my spirit.*"[1] In this sacrifice the Mother is united, who now hears again, from the lips of her sacrificed Son, the address: "*Woman*" — not "*Mother.*" What a dereliction must her soul have experienced, when the foundation of her joy, to which she had given such animated expression in the "Magnificat," is taken from her! The dereliction, which she experienced when she had sought her twelve-year-old Jesus in Jerusalem, has reached a height so that the words of that extremely woeful cry of Jeremiah[2] are most appropriately applied to the sorrowful Mother: "*O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow*"[3] for the Supreme Good, given to her, the Lord has taken from her.

Nevertheless the Evangelist says: "*There stood by the cross His Mother.*" The more we are able to perceive the boundless sorrow, the more will we admire the fortitude of the Mother of God, described by the Holy Ghost in such simple lines.[3]

The Book of Proverbs (31, 10) describes "a valiant woman," a mother solicitous for her family, with a completeness and perfection so that the application to Mary, the ideal "Woman" and "Mother," is the more acceptable, since several of the characteristics of the description have become a perfect reality only in her. The first promise of salvation speaks of a "*Woman*," who is placed in contrast with the serpent, and lives in triumphant enmity toward the latter (Gen. 3, 15).

Hereupon, as if gazing on the weakness of the female sex, Solomon may justly ask: "A valiant woman, who shall find her? for above pearls is her value"[1], or, as the Vulgate translates the same idea: procul et de ultimis finibus pretium ejus. Beneath the cross, where the mother of

[1] Luke 23, 46. [2] 1, 12.

[3] Gholly will I introduce here the Protestant Luthardt, who in Das johanneische Evangelium, 1852, I. p. 126 sq. says: "... great strength of sentiment, that enabled her to stand beneath the cross and did not prevent it. ... Only a valiant woman could God have chosen for a vocation of such weighty sacrifice and suffering; and only such an humble and unpretentious disposition for a vocation of such a height." Compare II. p. 420 sq.

[4] Bernardin. Sen. 2 sup. Missus: Nempe vir sapiens hujus sexus infirmitatem, fragili corpus, lubricam mentem. Quis tamen ex Deum legerat promissum, et in virtutem congruum, ut qui vocarat per feminam, vinceretur per ipsam, vehementer admiras ajebat: mulierem fortem quis invenire?

serpent had been crushed, we admire the *"valiant woman,"* who stood beside the dying "seed" that crushed the head of the serpent.

How natural that a thought should be occasioned of the tried St. Joseph by the succeeding words: *"The heart of her husband trusteth in her; and he shall have no need of spoils"* (v. 11).

But especially after having cast a glance upon all of her sex who have acquired virtues, do we find that only to Mary is the praise applicable: *"Many daughters have gathered together riches: thou hast surpassed them all"* (v. 29).[1]

18. In the Gospel of St. Mark it is said: "But He [Jesus] rising early the first day of the week, appeared first to Mary Magdalen,[2] and St. John[3] narrates, very minutely, in what manner this privileged soul became a witness of the resurrection. Besides, the Lord appeared to the rest of the women who had followed Him out of Galilee,[4] to Peter and to James,[5] to the two disciples on the way to Emmaus,[6] to the disciples without,[7] and again with Thomas[8] in Jerusalem, at the sea of Tiberias,[9] upon a hill in Galilee,[10] and finally on Mt. Olive before the ascension.[11] Furthermore, to "five hundred

[1] Bonaventure, Spec. B. M. V. c. 2.: Maritae Deus praeparaverat non solum magnificentiam sed et multitudinem honorum in coelo, ita ut nullus angelus, nullus sanctorum ei aequari possit in multitudine et congregatione honorum coelestium, juxta illud: Multae filiae . . . Prov. 31, 29. . . . cum ipsa sit primitiva virginum, specialium confessorum, rosa martyrum, registrum apostolorum, oraculum prophetarum, regina angelorum? Quid enim de divitiis omnium horum dicam? S. Hieronymus enim ait: Beatum si cliquetius agrippa, nihil virtutis est, nihil speciositatis, nihil candoris et gloriae, quod in eo non resplendeat. Agnis c. 8: Et quia Dominus epulationibus epulationibus est locum, ideo ta ex epulentissima sive delicatissima sectam, in illa vere dici tibi possit illud: Prov. 31, 29. . . . Filia Agnes, filia Lucia, filia Caecilia, filia Agatha, filia Catharina, et multae aliae filiae, et filiae aliae virgines sanctae, et virgines aliae justae congregarunt divitias virtutum et gratiarum, divitias meritorum et praemiorum; sed Maria universis divitiis superpraxit et excellentissime universe. Finally c. 10: Supergressa est Maria cunctas filias, supergressa est in natura, supergressa est in gratia, supergressa est in gloria universas filias, id est universitatem mundi, et universae intelligentias angelicae. Corn. a Lap. treats of the application of Prov. 31, 10 sqq. fully.

[2] 16, 9. — [3] 20, 11 sqq. — [4] Matth. 28, 9. — [5] I Cor. 15, 5. 7.

[6] Luke 24, 13 sqq.; Mark 16, 12 sq.

[7] Luke 24, 36 sqq.; John 20, 19 sq.

[8] John 20, 26 sqq.; Mark 16, 14. — [9] John 21, 1 sqq. — [10] Matth. 28, 16 sqq.

[11] Luke 24, 50 sqq.; Mark 16, 19 sq.; Acts, 1, 3 sqq.

brethren" and to the Apostle Paul.[1] The question arises very naturally here: *Did the Lord also appear to His Mother?*

The Gospels tell us nothing about it; in fact they do not mention Mary at all from this period down to the ascension. A brief glance at the presentation of this latter chapter of the life of Jesus upon earth gives us to understand the purpose thereof: to show the incontrovertibility of the fact of the resurrection and to emphasize that neither credulity nor deception on part of the women or of the Apostles and disciples have established our faith in the resurrection. Of Peter and himself John narrates[2] that they did not yet understand the Scriptures—that Jesus was to rise from the dead; to the Apostles all the words that the women related, that they had heard from the angels, appear like dreams and they believed them not.[3] The women themselves had gone to the grave to embalm the body of Jesus, and they were astonished when they found it not, and only after having been taught by the angels did they remember the predictions of Jesus.[4] The Lord had to chide the disciples on the way to Emmaus for being foolish and slow at heart to believe.[5] Even Mary Magdalen was asked by the angels: "Why weepest thou?" and her thoughts were far removed from the resurrection so that she failed to recognize the Lord Himself at first.[6] It is well known how, among the Apostles, especially Thomas became the most striking witness for our faith through his stiff-necked unbelief.[7]

The apparitions mentioned in the Gospels pursue especially the purpose of presenting the Apostles and other witnesses of the resurrection as irrefutable and worthy of faith, and thereby of strengthening and confirming the faith of Christians, for whom they were written.

Would a communication of an apparition, whereby Jesus made His Mother happy, have served this purpose? With her there was no need of a previous struggle in order to understand and to believe. The words spoken to Thomas, according to the well-known testimony of the Holy Ghost, were applicable to her: "Blessed are they that do not see and yet

[1] I Cor. 15, 6. 8. 9. [2] 20, 9. [3] Luke 24, 10. 11; Mark 16, 8.
[4] Luke 24, 4–8; compare also Math. 28, 8. [5] Luke 24, 25.
[6] John 20, 13. 14. [7] John 20, 24–29.

believe." Therefore, this silence of the Evangelists concerning Mary — whether or not her Son had appeared to her — becomes, in all events, a loud testimony of her faith.

This silence, it seems to me, is eloquent also in another manner. The Evangelists, especially Luke and John, dwell with great emphasis in their reports[1] on Mary Magdalen, in whom we recognize, for good reasons, the sister of Lazarus and the converted sinner and the highly favored penitent. Herein they follow the example which the Lord Himself gave them, inasmuch as He received the penitent with such tender love and, from that time on, distinguished her in a most special manner. She is a type of humanity so much in need of redemption, a proof of the infinite love of the Saviour, Who, because she loved much, forgave her much, and, therefore, she invites to penance and conversion. The ever Immaculate Mother of God cannot be presented as an example to the contrite and the penitent, and therefore not to those who have been pardoned. The more encouraging, therefore, the distinction conferred upon Mary Magdalen is, through the resurrected Saviour, to the sinner, and the more serviceable its narrative is for the books of salvation, the more it becomes evident that, in contrast thereto, the image of the immaculate and, in a unique manner, distinguished Mother of Jesus retreats in the Gospels. Matthew, Mark, and Luke do not even mention Mary, the Mother of Jesus, among the women who had followed in the shadow of the cross. John alone has reported it in a supplementary manner.

We now understand why the Gospels, which pursue definite aims for our salvation, report nothing concerning an apparition of Jesus to His Mother. Nevertheless, they contain certain suppositions which justify an affirmative answer to this propounded question. As in the life of Jesus there followed to His chosen self-humiliation an exaltation, to suffering a victory, and to contempt a triumph, so we may also assume that, in the Mother, who, of all creatures, had become most conformed to her Son, there succeeded to a most bitter sorrow also a corresponding joy. Therefore,

[1] Compare Luke 7, 37–50; 8, 2; 10, 39–42; John 11, 1–3. 5. 20. 28–33; 12, 3–7; Matt. 26, 6–16; Mark 14, 3–9; Matt. 27, 56. 61; 28, 1; Mark 15, 40. 47; 16, 1–9; Luke 24, 10; John 19, 25; 20, 1. 2. 11–18.

since she suffered more than all others under the cross, why should she not become, therefore, above all others a partaker of the joy of the resurrection? We remember the sorrowful seeking of the Child during three days, but also the consolation and the joy which followed His finding in the Temple. And can we conceive that Jesus, Who, after His resurrection, had filled the sorrowing heart of Mary Magdalen and of the women and of the disciples with joy, should not have visited, before all others, in an apparition, His Mother, who felt most deeply her extremely disconsolate state and dereliction caused by the loss of the Supreme Sacred Good? How could He, the best of sons, have permitted the most ardent longing for Him by His Mother, to remain unappeased, since the time for sacrifice was now past, and that had arrived wherein those who had preserved their faith and love for the crucified and buried Son of God should receive their reward? And, if the greater love of Mary Magdalen was the cause why the Lord had appeared to her earlier than to the others, how incomparably much more must such a reason have brought Jesus *first* to His own Mother!

19. After the ascension of Jesus Mary remained for some years with the Church upon earth. Though Holy Scripture does not expressly mention Mary as among those upon whom the Holy Ghost had descended on the feast of Pentecost, still, this may be concluded from the Acts of the Apostles (1, 14): *"All these [the Apostles] were persevering with one mind in prayer with the women and Mary the Mother of Jesus and his brethren."*

Since a complete conformity with her Son is a fundamental characteristic of the Mother of God, therefore the belief, that Mary had also seen death and that she was resurrected and is now, also according to her body, taken up into heaven, is, in a certain measure, a further conclusion.[1] Holy Scripture relates nothing hereof; but assuming this doctrine, several scriptural sayings receive an especially definite sense, or rather, an entirely concrete setting. First, and above all, is this true of the Proto-Gospel. The enmity between

[1] Compare Juergens, die kirchliche Ueberlieferung von der leiblichen Aufnahme der seligsten Gottesmutter in den Himmel. Innsbr. Zeitschrift fuer kathol. Theologie, 1880, p. 595–600.

Christ and the serpent is completed in an eternal victory by His death, resurrection, ascension, and enthronization, also according to His human nature, at the right hand of the Father. But, there is also an enmity announced between the Mother of this Son and the serpent, which excludes her from being under the dominion of death and remaining therein otherwise than in imitation of her Son. Her raising from the dead and assumption into heaven, through the merits and power of her "seed," is her complete victory over the serpent. This relation of the resurrection of Christ and of the glorification of Mary is contained in the Marian Easter-antiphon:

> O queen of heaven, rejoice! Alleluia,
> For He Whom thou didst merit to bear, Alleluia,
> Hath arisen, as He said, Alleluia.[1]

Since — as is well known[2] — the Ark of Covenant is gladly chosen as a type of the Mother of God, therefore it is natural that the words of the psalmist[3]: "*Arise, O Lord, into thy resting place, thou and the ark, which thou hast sanctified.*" like the bringing of the Ark of Covenant into the promised land, to Sion and into the Temple, should also be, in a typical sense, referred to the assumption of the body of Mary into heaven. The same may be said of the words of St. John (Revelation 11, 19): "*And the temple of God was opened in heaven: and the ark of his testament was seen in his temple.*" The lamb is the symbol of the humanity of Christ, the Church is "the City of God," the "House of God"; therefore it is most natural to understand by the Ark of the Covenant the body of Mary already glorified in Heaven.[4]

[1] *Regina coeli laetare, alleluja,*
Quia, quem meruisti portare, alleluja,
Resurrexit sicut dixit, alleluja.

[2] See above p. 100. [3] 131 (132) 8.

[4] Compare Corn. a Lap. in Apoc. 11, 19. Scheeben, l. c. p. 584 sq.

Mary—The Mediatress.

MARY the Mediatress does not diminish the office of mediator of Christ Jesus, but rather emphasizes it in its uniqueness and directness.

1. Jesus and Mary are not divided in their mediatorship so that the latter could intervene without the former, but as the first and infinite cause includes and carries within itself all secondary and finite causes, and these latter receive their power from the former, so, likewise, is the mediatorship of the Mother of God included in that of her Son and is active through the same. Jesus uses the former as His most worthy organ or most perfect "instrument, in order to reconcile creatures to the Father."

As Mary became the Mother of the Redeemer through His grace, so also is she a mediatress through the grace of Jesus, whereas her Son is a mediator of Himself. Christ, at the same time, is also the end of the mediatorship; Mary, on the contrary, is only the means. If we invoke her in the petition "pray for us," in view of her inexpressible supernatural beauty and acceptableness before God, and we thereby expect to be heard more readily, we also know her declaration: "He that is mighty, hath done great things unto me." If, furthermore, we believe that Mary can communicate to us from the treasury of the merits which she gained during her life, so are we, in like manner, convinced that she is enabled to do this in the first place through the grace of Jesus, and that, therefore, the meriting and first mediator is Christ Jesus, her Child. And finally, when man sees in Mary a supernatural exaltation and dares not to appeal directly to the majesty of God, may he not, on account of this act of

humility, also hope that God will regard his lowliness? His confidence in God is surely not thereby diminished, but distrust in himself is humbly expressed.

Therefore, it has been from most ancient times the conviction of the Church that Mary is our mediatress of salvation.[1]

2. This position of Mary must be traced back to a divine disposition. Since it was possible that Christ might have redeemed us without a mother, so, too, could it have been possible that Mary should not have become a mediatory means of salvation. But in the positive arrangement of God Mary became, as Mother, a mediatress. As a creature and the Mother of God, Mary is, in herself, the bond which unites the creature to God. Christ has received from her His human nature, by which He exercises *His mediatorship in the individual, and makes us members of His mysterious Body; therefore, according to the plan of salvation, Mary also has an intermediary task in the redemption of the individual. To point out this divine arrangement of a mediatorship of the Mother of Jesus, as being contained in Holy Scripture*, is the object of this lecture. From the beginning of revelation to its end, from the Proto-Gospel[2] to the Revelation of John, this divine will has been revealed.

Let us transplant ourselves once more into the period

[1] *Vitam praesta puram,*
Per para tutum,
Ut videntes Jesum,
Semper collaetemur.

Still as on we journey,
Help our weak endeavor;
Till with Thee and Jesus
We rejoice for ever.
(Hymn. Eccl. See above p. 139.)

Compare in Petavius, de incarnatione, XIV, c. 9 the patristic proofs in general. How this faith permeated the Christian life is already witnessed by the biblical representations in the Catacombs, by the liturgy (see Kiehl, die Darstellungen der alttestlichen Justitia und Gottesmutter auf den Kunstdenkmalern der Katakomben, 1887, p. 395 sqq.), and also by voices such as Dante's Paradise, XXXIII, 13 sqq.

So mighty art thou, lady! and so great,
That he who grace desireth, and comes not
To thee for succour, fain would have desire
Fly without wings. Nor only him who asks,
Thy bounty succours, but doth freely oft
Forerun the asking. Whatsoe'er may be
Of excellence in creature, pity mild,
Relenting mercy, large munificence,
Are all combined in thee.

[2] Gen. 3, 15.

when the one man, "Adam, through his fall, had become the cause of original sin,"[1] but Eve the mediatress of this sin in the human race. The antithesis between Eve and Mary,[2] so well known, corresponding to Holy Scripture and often emphasized by the Fathers, leads us to seek in the latter also a mediatress of salvation. For the way back to God is diametrically opposed to that which led away from Him. Through Eve—sin began, through Mary—salvation.[3] As Eve is the mother of "all the living," so Mary is the Mother of all the spiritually living, for these are the "Woman's" "seed" which denotes also a multiplicity.[4] Even the Proto-Gospel announces already the "Woman" as the Mother of the Church, because the Mother of the Head is also the Mother of the members, or because the Mother of the Redeemer is also, through Him, the Mother of the redeemed.[5] "She is the Mother of the real body of Christ, therefore also Mother of His mystical body, the Church, which grows from century to century into a great family under her protection and patronage, and which is ever spreading its power and ever gaining new children.[6]

That which is contained concealed in the first promise—the "seed," i.e., Christ and the "seed" as the summary of all who "are born of God," in whom God lives—appears, though not directly expressed, still more clearly in the great Isaianic prophecy of Emmanuel and of the Virgin-Mother.[7] On account of the union between Emmanuel, the Son of the Virgin, and all whom He lives, the latter becomes in a

[1] See above p. 23 sq.

[2] See above p. 112 sq.

[3] Thom. Aqu., Dist. III. qu. 12, a. 1: Per mulierem non intravit in mundum peccatum originale, sed per virum . . . quamvis a mulere initium habuit peccatum, ita etiam per virum habuit perfici opus salutis nostrae, quod aliquo modo initiatum est per mulierem, scil. Beatam Virginem.

[4] See above pp. 110–114.

[5] Here a word of the Protestant Dictlein, Evangel. Ave Maria, p. 11, may not be out of place: "All miracles of grace that have ever taken place and ever will take place since the word was made flesh"—I should rather say: through the Word made flesh, since it also operated in the Old Covenant—"God has performed through Mary; they constitute her maternal glory, her maternal joy, as they are likewise the conquests of her maternal sorrows, borne both before and since the birth."

[6] Hettinger, Apologie, I. 2, p. 515.

[7] Isai. 7, 14.

mysterious manner the Mother of all in whom the prophet recognizes the Son present.[1] In this sense, therefore, does the prophet describe the "seed" as extremely rich and supernatural, to whom the nations belong.[2] The Virgin-Mother is the "sign" of the universality of the Church,[3] whose Mother she is through the "seed."

This design of God, not to create or to form for His Son any other body than from one of our own race, was realized when Mary answered the angel: *"Behold, the handmaid of the Lord, be it done to me according to Thy word."*[4] Free and "favored" she gave her word of consent: "Be it done to me," and thereby she placed an essential condition, according to the divine plan, for our redemption. While and because she spoke this word, the Incarnation was accomplished, human nature was united in her to the "Word." The angel had announced to Mary that her Child was to be the Redeemer, and while Mary consented, she consented to the plan to mediate as Mother for the Redeemer of the world.

This act of Mary was free and, at the same time, her consent to the divine plan was an infallibly certain one, for she, who was "highly favored," was, in a most special manner, the dwelling of the Holy Ghost. "With unspeakable groanings" did the Holy Ghost, according to the teaching of St. Paul, ask for the just that which is pleasing to God[5]; how much more did He do that in Mary, and thus effected her consent through His perfect fulness of actual graces, most marvelously and mysteriously in an infallibly certain way and with a preservation of her fullest freedom. By such an eminently moral and supernatural act of submission to the divine will Mary became Mother and, as such, a mediatress of salvation.[6]

[1] See above p. 102 sq. [2] Isai. 53, 10, 11; 54, 1 sq.; 45, 14.

[3] In this sense St. Augustin treats in sermo 215, c. 7, of this mystery by saying of the Church: Mariam imitatur, quae Dominum peperit. Numquid non virgo Sancta Maria et peperit et Virgo permansit? Sic et ecclesia et parit et virgo est. Et si considères, Christum parit, quia membra ejus *sunt*, qui baptizantur.

[4] Luke 1, 38. [5] Rom. 8, 26.

[6] Scheeben, l. c. p. 589, remarks: "Mary is in an analogous manner the organ of the Holy Ghost, who operated in and through her, as the humanity of Christ is the organ of the Logos, and even in a higher and fuller sense than this can take place in other created persons."

O beata Maria, quis tibi digne valeat jura gratiarum ac laudum praeconia impendere, quae singulari tuo assensu mundo succurristi perdito? we read in a "sermon" which is attributed to St. Augustin, but more justly to Fulgentius, and the words of St. Bernard are most readily quoted: "Holy Virgin, all men and all times look to thee. The price for our redemption is offered; we are forthwith saved if you consent. . . . You can help us with one word; therefore Adam and his entire race, banished from paradise, implore thee, all are lying at thy feet, because the consolation of the afflicted, the redemption of the captives, the salvation of the whole world depend upon thee." "Thou wilt help the world through a salutary offspring" is the way in which Juvencus[1] paraphrases the angelic message. True, it is a terrible thought to think that God has made the entrance of a Redeemer dependent upon the "Be it done to me" of the handmaid of Nazareth, that this saying should be the termination of the old world, the beginning of the new, the fulfilment of all prophecies, the turning-point of all time, the first blaze of the morning-star, which is to announce the rising of the "sun of justice" which, as far as human will was able to accomplish, knit the bond that brought heaven down upon earth and lifted humanity up to God."[2] The angelic doctor, furthermore, emphasizes especially that Mary represents, at the same time, the whole human race in need of redemption[3]; because of this — since it is also free — consent is required for its redemption.

3. After this introduction of the mediatorship is given, the Gospel immediately continues the report of the first intervening activity which the Mother of God developed when she

[1] Sermo 194, 4.

[2] Evangeliorum, lib. 1.

[3] Hettinger, l. c. II. 1. p. 517. On account of this mediation the Mother of God has been readily compared to the "ladder of heaven," which Jacob saw in a dream. (Gen. 28, 12 seq.) The reason thereof is partly because, through Mary, God descended upon earth, partly because Mary, as man, belongs to the earth, as Mother of God to heaven, and because Mary has for her head not "man," but God Himself. (See Augustin, John Damasc., orat. II in nat. Deip., Germanus, Bernard, Peter Damasc., Anselm.) Compare Zerbolzke, Bibl. Frauen d. A. T. p. 448, note 1.

[4] Summ. Theol. III. qu. 30, a. 1: quoddam spirituale matrimonium consensus virginis loco totius humanae naturae. Compare Nicolas, la vierge Marie et le plan divin., Paris, 1856, p. 177.

went in haste to Elizabeth,[1] whither she is directed by the angel in order that the power of the Word-made-Man may be communicated at once to the precursor.[2] And Mary's activity is especially emphasized: Mary entered into the house and "saluted Elizabeth." Though she may have used the customary form of salutation: "The Lord be with thee," or "Peace be with you," Elizabeth announces at once the effect of the grace, the entrance of which God had connected with the salutation: *"for behold, as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy."*[3] A connection which the Evangelist himself did not omit to emphasize.[4]

The Redeemer, according to the divine plan, made use of His Mother, inasmuch as He associated with her intervention in submitting Himself to the law of circumcision, which was given on account of sin[5] and through the fulfilment of which He received the name of "Jesus"; for by the power of His divinity He conquered the "law of sin" and by submitting Himself He shattered, as it were, the yoke, which — destined for sinners — could not rest upon the sinless.[6]

"His name was called Jesus," the meaning of which the angel had explained. Though it may be that other persons also took part therein, especially a priest, the Child belonged to His Mother; it was she who presented it, and near her stood, with transferred rights over the same, her "husband" St. Joseph.

It is the "holy parents," in like manner, who carry the Child up to Jerusalem to present Him as a sacrifice in the Temple. Under this viewpoint it ceases to be a merely narrated feature, when the inspired author repeatedly describes their co-operating activity: they brought Him, and presented Him to the Lord.[7]

That the Son of God, who had become a child, should make Himself dependent upon a creature, His Mother, is

[1] Luke 1, 33 sqq. [2] See above p. 159 sq.

[3] Luke 7, 44: ὡς ἐγένετο ἡ φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν ἐν ἀγαλλιάσει τὸ βρέφος ἐν τῇ κοιλίᾳ μου.

[4] Compare 7, 42: ὡς ἤκουσεν τὸν ἀσπασμὸν τῆς Μαρίας ἡ Ἐλισάβετ, ἐσκίρτησεν κτλ.

[5] See above p. 178 sq. [6] Compare herewith Phil. 2, 5-11.

[7] Luke 2, 21. [8] Luke 2, 22 sqq. See above p. 179 sq. v. 22. 27. 39.

an incomprehensible mystery. Unfathomable is the design of the Lord that the Redeemer should have made His Mother indispensable to Him when He revealed Himself to Israel through the shepherds, and to the pagans of the world through the Wise Men of the East. Considering such things we do not regard it an important addition to the Gospel when we read therein of the shepherds: *"And they found Mary and Joseph, and the Infant . . .*"[1] but of the Magi: *"And going into the house, they found the Child with Mary, His Mother."*[2] We can understand, from a similar reason, why, in the report of the flight into Egypt and of the return therefrom, the pointing in a special manner to the Mother of the Child is not omitted.[3] The Child never dispenses with His Mother. I do not surely expect that such regularly recurring emphases of the Mother of God by the two inspired authors should direct every reader to her mediatorship, but, the less one is inclined to pass over apparently incidental remarks — especially when they appear to be natural, and still reported in a supplementary manner — the more instructive do such allusions become.

Let it again be remarked that, according to the divine plan, the way in which the Son of God became Man and Redeemer is the way in which redemption is applied, in which Jesus begins His life in the individual man.

Faith is the beginning and a condition of justification. Thus does the Evangelist John expressly emphasize the faith "that Jesus is the Christ, the Son of God."[4] "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God"[5]; whosoever believes this "is born of God." "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"[6] Therefore, the Redeemer fulfilled especially His teaching office by revealing Himself as the Son of God.

The twelve-year-old Boy created astonishment among the teachers of Israel in the Temple; but not earlier does He give an answer, not sooner does He reveal the source of His wisdom than when His Mother had come and propounded the question: *"Son, why hast thou done so to us? behold, thy father and I . . ."* The address *"Son,"* the pointing to the

[1] Luke 2, 16. [2] Matth. 2, 11. [3] Matth. 2, 13. 14. 20. 21.
[4] John 20, 31. [5] 1 John 4, 15. [6] Ibid. 5, 1 sq.

"father," occasioned, in the eyes of those present, the answer "... *did you not know that I must be about the things that are my Father's?*"[1] The Child has another Father besides St. Joseph, it is He to whom the Temple belongs. This word uttered in the Temple, in the midst of the astonished teachers of Israel, *is the first solemn declaration of the fundamental doctrine of our all-saving faith, but which was postponed so long, until the Mother had given an occasion for it*, and by her question had presented the key for the proper understanding of these salutary words.

4. Mathew concludes his Gospel[2] by pointing to the institution of salvation, to the Church, through which Jesus accomplishes His work upon earth — the redemption of man to the end of time. The foundation of the Church, in her beginning, however, is brought into such close connection with the intermediary intervention of His Mother that her position of being a mediatress of salvation becomes evident. Therefore, it need not be surprising that the chapter of the Gospel in question, which contains this teaching, should receive, especially since the times of "Protestantism," a more special consideration. The successful petition of Mary at the wedding of Cana should justify our confidence in being heard by her divine Son, whenever we turn to His Mother in the words: "Pray for us." But ever since Protestantism has begun to reject the invocation, it has attempted to justify itself by the answer which Jesus, at the time, gave His Mother. For a justification of the conviction held in the Catholic Church and for the solution of certain difficulties, which the words and actions of Jesus have occasioned at a first glance in regard to an explanation, we will furnish here a more extensive exposition

Of the position of Mary at the wedding of Cana.

[John 2, 1–11.][3]

"And the third day there was a marriage in Cana of Galilee; and the Mother of Jesus was there.

[1] Luke 2, 42 sqq.

[2] c. 28, 12–20.

[3] Compare hereon my treatise in the Linzer Quartalschrift, 1885, p. 761 sqq., 1886, p. 66 sqq. 342 sqq.

"And Jesus also was invited, and His disciples to the marriage.

"And the wine failing, the Mother of Jesus saith to Him: They have no wine.

"And Jesus saith to her: Woman: What is that to me and to thee? My hour is not yet come.

"His Mother saith to the waiters: Whatsoever He shall say to you, do ye.

"Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece.

"Jesus saith to them: Fill the water-pots with water. And they filled them up to the brim.

"And Jesus saith to them: Draw out now, and carry to the chief steward of the feast. And they carried it.

"And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward calleth the bridegroom,

"And saith to him: Every man at first setteth forth good wine; and when men have well drank, then that which is worse: but thou hast kept the good wine until now.

"This beginning of miracles did Jesus in Cana of Galilee: and He manifested His glory; and His disciples believed in Him."

The Evangelist gives us to understand that to this miracle a superior significance is to be attributed, in as much as he not merely supports, in a supplementary manner, by this explanation, the synoptic writers, but he emphasizes the place which it occupies among the miracles of Jesus, so that he regards it most proper to emphasize it as the beginning thereof.

From the earliest days of Christianity error tried to fasten itself upon this event. Whilst the Manicheans, whom St. Augustin [1] refutes, based upon the words: "*Woman, what is this to thee and to me?*" (or, as the others have it: "What have you and I in common?"), attempted to deny the real maternity of Mary, the predominant effort of "Protestant" exegesis has been, as we have already in general remarked, directed to the denial of a mediatorship of the Mother of God. It

[1] In Joannem, tract. VIII, 6 sq.

claims that Jesus addressed His Mother in a repulsive manner, in order that "the miracle might not be ascribed to Mary's solicitude and intercession,"[1] in order that "unfounded confidence" in the intercession of the saints be avoided.[2] In such efforts vilification of the Mother of the Most High did not fail to appear, such as: she failed to comprehend the task of her Son,[3] or she failed to recognize her position in regard to her Son,[4] or she had made herself guilty of some more or less reprehensible faults, especially of a reprehensible "impatience" or "rashness."[5]

But so little proof is alleged for the opinion that Mary made a "vain petition" that even Protestant interpreters refuse to accept it. There are also others who acknowledge in the Mother of God "a grand confidence" and a "most humble submission," and even concede that "a special power of the petition" "was recognized by the Son."[6]

[1] Chemnitius, l. c. fol. lt. p. 1015: ut futurae superstitioni de advocatione Mariae opponeret; Malsachius, . . . ne intercessione Mariae. Wittenberg, 1744, p. 11; compare Hengstenberg, das Evangelium des hl. Johannes erläutert, 1861–1863, I. p. 149.

[2] Baumgarten, Erklärung des Evangelisten Johannes, Halle, 1762, i. h. l.

[3] Paulsen, Commentar z. d. Evangelio Johannes, Flensburg, 1828, paraphrases hereon: Do not mix in my affairs, we pursue different aims, you fail to understand me.

[4] Calmeus, Bibl'scher Commentar, 1834, II. p. 73.

[5] Thus Chemnitius, l. c., who remarks in reference to such an imputation: non debemus ita de opportunitate tempora Deo aliquid praescribere. Hofmann, Commentatio . . . sistens Mariam in nuptiis Canensis reprobam . . . sive Mariae Felsh-bitte auf der Hochzeit zu Cana, 1753, finds a "rashness" in Mary's petition, Olshausen, l. c. "important basis" in Wetz, Exeget. Handbuch, 1837, I. 3, on John 2, 4. Herzog, Real-Encykl., 1858, Artikel 'Maria," says: "In Cana she urges, in a natural impatience, her Son to launch forth sooner in His glory, and she receives from Him a serious correction." Also Vilmar, Collegium biblicum, 1879, N. T. I. p. 392 sq. says: "She thinks it too long a time for the glory to appear. She desires to promote, to hasten it. In this human impatience, this craving after hastening things, is indissoluble and, at all events, deserving of reprobation."

[6] So Wetzl, l. c. p. 1: "Mary had also accepted as to 'understanding the meaning of His answer, and combined with her modest withdrawal, proves, as does also her request in v. 3, her faith in Jesus, and the Evangelist himself devidedly presupposes it." Even according to Olshausen, Mary made no vain petition. Luecke, Commentar uber das Evangelium des Johannes, 1833. Luthardt, Das johan. Evangelium, 1852, I. p. 419: "Mary's confidence . . . was a comprehension and tender feeling she possesses, at the same time, an humble submission of a deeply devout soul . . . it is one of the more significant features of a grand confidence that she does no more than communicate to Him the matter in a humble, modest way; this the more so since she felt the conviction that He would help . . . It is nothing less than that she should think of Jesus not as her Son, and not of

It seems reasonably "strange" to one of the Protestant interpreters [1] that, "in a matter of an entirely secondary moment, a momentary embarrassment in social life, which might have been otherwise easily removed, should serve the purpose of revealing His glory. Thus, a dignified corresponding occasion seems to be wanting." If the same, furthermore, considers it "advisable and expeditious" to regard "this and all other kindred miracles as such concerning which the faithful reader of the Gospels might always be at liberty to raise questions and doubts, until it should please God, by some further development of a discreet Christian thought, to lead to a general satisfactory solution of the riddle," then it is most proper to point to the solution which is already found in the Fathers, and which might give every "prudent Christian" thought, aye, I might say, every human thought in general, "universal satisfaction," should prejudice not stand in the way.

According to St. Cyril of Alexandria [2] the petition of the Mother removes the idea of an insignificance of the occasion. Jesus intended to show that He does something for the sake of His Mother, for the sake of the obscurest woman, that otherwise He would not have done. The Mother — so says St. Ambrose [3] — was able to induce Him to accelerate His "hour."

herself as His Mother. Only to the most humble submission to the divine will, by which she is led, could such be attributed." Dieticin, l. c. p. 1821, says: "He who would maintain that the words in the mouth of Jesus contain here a reprimand against His Mother, must furnish the proof that Jesus, who admonished the whole world to pray and to intercede, desired to designate, by an exception, that His own Mother was unworthy for such a work. This proof, however, no one will attempt to furnish, and thus the finding fault in the blessed Virgin Mary concerning her conduct at the marriage of Cana is turned into the contrary, the special force of her intercession, to hasten His hour, is acknowledged by her Son." Paul Cassel also, in Die Hochzeit von Cana theol. und histor. in Symbol, Kunst und Legende ausgelegt, Berlin, 1881, p. 19, expresses his disapprobation of the Protestant exegesis, in reference to the vilifications of the Mother of God, intended for a specific purpose, and acknowledges the efficacy of the intercession of Mary (p. 113 sqq.).

[1] Luecke, l. c. 485.

[2] In Joan. evang. l. II. in c. 2, 4-5: "Ἀλλως, τε καὶ διὰ τοῦτο τὴν τοῦ τεκοῦσαν χρηστεύομαι παρὰ ἀξιολογήτοις ἐπέχουσαν ἐπίδοκιμεῖν Χριστὸς, ὅτιπερ οὐ πρόσεισι θέλειν τῷ τῆς μητρὸς κατοκνοῦντι μὴ. Πολλὴ ἐχούσα τὴν μοιρὴν κὰι τὸ γενόσθαι τὸ θεῖμα παίσειν ἡ γυνὴ πειθοῦσα διὰ τὸ τυραννεῖν δε εἰώθει τὸν ἄνδρα."

[3] In Ps. CXVIII, semo 16, 38: Jesus quoque, qui horam suam venisse negaverat, fecit, quod ante differebat.

Whilst St. Epiphanius is speaking of Mary's mediatorship with Her Son, he alludes—therefore assumes it as well known—to the same at the wedding of Cana by saying: that He is giving us, who suffer want, the cheerfulness of heavenly wine.[1] St. Chrysostom is convinced that Mary did not intercede in vain, and it is precisely his personal opinion that because Mary came untimely the power of her intercession[2] is emphasized the more. Elsewhere[3] he remarks that Jesus intended to prove that He was not subject to any hour: "For how could He have otherwise done what He did, unless the right hour had come?" Another intention was "to honor His Mother."

In the tracks of the Fathers move also the Interpreters who followed them, and who — especially St. Thomas[4] and Lucas Brugensis[5] — emphasize that it was according to a

[1] Sermo 9. [2] Hom. in Matth. 44, 2.

[3] Compare the hom. in Joan. 21 (al. 22), wherein Chrysostom strives to remove the opinion that Jesus, in answering, intended to degrade His Mother [ὡς ἐξῃσθένει τὴν γενομένην ἄτοκην, ἀλλ' ἐφύλαττε τὴν ῥῆτορα]. He is furthermore of the opinion that Jesus was solicitous that Mother and Son continue, as Luke reports His obedience toward her, and His solicitude for her, when on the cross, shows. [About the opinion of Candelabrae of Brescia see Lehner, l. c. p. 185.] It is true that Irenaeus, adv. haer. III, 16, 7, says: Nazareus repellens ejus intempestivam festinationem, dixit: Quid mihi . . . , still he merely uses this event accidentally, to show that God acts upto tempore, but is far from attributing any fault to Mary.

[4] In Evang. Joan. in c. II. lect. 1, n. 5: Consci ergo quantum ad primum mater Christi, mediatrix personarum, et ideo non licet, quin rogare interpellet ad filium; secundo erubit ministros, ibi "Et dixit mater ejus ministris . . ." Circa primum quidem duo possumus. Primo quidem interpellatio; secundo propositio, ibi, "Dixit ei Jesus: Quid mihi et tibi est, mulier?" In nutre autem interpellante, primo quidem nota pietatem et misericordiam: ad misericordiam enim pertinet, ut quis defectum alterius repleri quasi suum: misereris enim dicitur, qui miseriam habet, cor super miseria alterius (II Cor. 11, 29). "Quis infirmatur, et ego non infirmor?" Quia ergo Virgo Mater Jesu plena erat, cui defectus alienum sublevare volebat et ideo dicit: "Defecerunt vino, dicit mater Jesu ad eum." Secunda reverentiam ejus ad Christum: ex eo enim quia matri ad Deum habemus, nullum nobis in tantum defectus nostro exponere, secundum illud (Ps. 37, 10) "Domine, ante te omne desiderium meum." Qualiter autem nobis Deus subveniat, non est nostrum inquirere; quia, sicut dicitur (Rom. 8, 26): "Nam quid oremus, sicut oportet, nescimus." Et ideo mater ejus defectum alterum simpliciter exponit, dicens: "Vinum non habent." Tertia Virginis solicitudinem et diligentiam: quia usque ad extremum necessitatem non distulit; sed "defecerunt vino," idest dum erat in defectuale, juxta illud quod dicitur (Psal. 9, 10 et Deo: "Adjutor in opportunitatibus, in tribulatione."

[5] In Joan. II, 4: Potuisset et Jesus matri sine merito dicere, quod alexandro alteri quidam: *a malier, magna est fides tua, fiat tibi* etc. Matth. 15, 28. . . . Habuit ergo divinum decretum, et in his nuptiis ad flagrantiam fidei ac charitatis

special disposition of Jesus that Mary should be *a mediatress, and that this is perceptible at the wedding of Cana.*

Incidentally, in considering this pericope, St. Augustin remarks: Procul dubio, fratres, latet ibi aliquid.[1] The importance and the difficulty present a motive for the question concerning

5. The connection and the accompanying circumstances.

An attempt to answer the same gains in significance by the fact that John presents the several paragraphs with such systematic arrangement, and connects them so closely together, that none may be withdrawn therefrom without an interruption of the connection.[2] The Evangelist himself becomes, through this connection in which he supplies the material selected by himself, a conscious interpreter of the bearing and importance of that which he communicates.

Jesus had ascended from the Jordan, where the precursor had brought the first disciples to Him. About to go into Galilee (John 1, 43), He found Philip, by whom Nathaniel was brought to Him. To the last words spoken by Jesus to this disciple: "*Amen, amen, I say to you: you shall see the heaven opened, and the Angels of God ascending and descending upon the Son of Man*" (John 1, 51), the Evangelist attaches the first miracle of Jesus. In the "true Israelite" these words of Jesus must have struck a well-known chord. It was evident that Nathaniel and the first Apostles present were reminded of the dream of the patriarch Jacob, who saw "a ladder standing upon the earth and the top thereof touching heaven: the Angels also of God ascending and descending by it." It was well known to the Israelite, familiar with Holy Scripture, that the ascending and descending of the angels was a mediatorship between heaven and earth, in which the angels serve; and, furthermore, well

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interessiosem Mariae matris, postquam innotuisset praesentibus omnibus defectus vini, Christus ordertur signorum operationem, manifestaret gloriam suam squa in vinum conversa. Besides compare Canisius, Mariologia, IV, 18. Schegg-Haseberg, Evangelium nach Johannes, 1878, I. p. 136: "He shows by this act how powerful the intercession of Mary is."

[1] In Joan. tract. VIII, 5.

[2] Compare herewith my: Einleitung in das Neue Testament, Paderborn, 1898, p. 209 sq.

[3] Gen. 28, 12.

known to him was the promise announcing the Messiah: "I am the Lord of Abraham, thy father, and the God of Isaac. The land wherein thou sleepest, I will give to thee and to thy seed . . . and in thee and thy seed *all the tribes of the earth shall be blessed*"; it is also well known to him that Jacob called the place Bethel.[1] Whilst Jesus spoke these words He solemnly announced in connection therewith that that which Jacob had seen in a dream shall be fulfilled, that angels shall serve between God and the world — "the heaven is opened" — and shall serve the Son of Man. This was done as often as angels were in the service of Jesus on earth, and shall be seen again especially when "the Son of Man" shall come in judgment.[2] And if Jacob called the place Bethel, then shall the Son of Man, the benediction of the world, be the "House of God" wherever He shall be. The Evangelist John, however, is conscious of this significance of the sacred humanity of Jesus as the "temple" in which God really and essentially dwells, for he emphasizes that ever since the resurrection the disciples understood the words, "dissolve this temple," as spoken of "the temple of His body".[3]

Thus the solemn and final words spoken at the calling of the Apostles, of the first foundation-stones of the Church, open a view into Jesus' *entire work of salvation, for the beginning of which John narrates the miracle of the wedding of Cana*. But the words of Jesus are also an answer to the confession of Nathaniel: "*Master, thou art the Son of God; thou art the King of Israel*" (1, 49), as well as an expression of the motive thereof: "*Because I said unto thee, I saw thee under the fig-tree,*" "*before that Philip called thee*" (1, 50. 48). In view

[1] Ibid. v. 13. 14. 19. 22.

[2] Hence they are not in contradiction to each other, but the various explanations may be harmonized and made supplementary to each other, as Maldonat, 1. h. l. has collected them. " Chrys., Theophyl., Euthym. et Rup. ad passionem et resurrectionem referunt . . . apparet angelos confortare . . . angelo duo in sepulcro visi sunt, qui cum tradoretur resurrexisse. . . . Cyrillus videtur ad baptismum et tentationem referre. Nam et post bapt. coelum apertum est et post tentationem angeli et obedientes ministrarunt. . . . Alii ad ascensionem Christi spectasse volunt. Nam et tunc Angeli in vestibus albis visi sunt . . . ascensuro also (sc. angelos) a here judici in coelum nantis ad petrum Christi deferentes, descensuro vero alios, qui cum Christo venerint, et illi astiterint judicanti."

[3] 2, 19. 21. 22.

hereof Jesus adds: "Greater things than these shalt thou see," and therefore, also, shall the faith of Nathaniel become greater and precisely because he shall see "the angels ascend and descend" upon the Son of Man. Jesus will ever reveal Himself thereby as the Messiah, as the "*Son of God*," as the "*King of Israel*." These words of Nathaniel, the first of which: "The Son of God," he could scarcely, at the time, have comprehended in their full meaning, Jesus takes up in His own sense, in fulness of truth, and points therefore to the coming revelation of His divinity. He begins with the miracle at the wedding of Cana (καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ; 2, 11).

But according to divine disposition, traceable in the Old Testament, *the place for the manifestation of the divinity of Jesus is the temple in Jerusalem*, this prototypal "House of God," which was selected and sanctified by the Lord,[1] where, amidst Israel, He showed His glory and where He desired to "dwell" in a sign,[2] where He would hear the petitions of His people and show them mercy most graciously and save them.[3] This type attained its fulfilment, for which it was really given, when the "*Word*," which *was made flesh* and dwelt amongst us, appeared in the temple and revealed Himself and made it thus truly the "House of God." But one of the viewpoints, which control the expositions of the fourth Gospel and direct it in the selection of material for its narratives, is the fact that the self-revelations of Jesus as the Son of God are connected especially with the temple in Jerusalem.[4] But the special relation of the Messiah to the temple is otherwise not ignored in the accounts of the life of Jesus, for in the Gospel of Luke we read also of His glorification through the aged Simeon in the temple and, besides, the words: "Did you not know that I must be about the things that are my Father's?"[5] which are connected with the revelation of the marvelous wisdom of the Boy-Jesus. This explana-

[1] (II) Kings 9, 3; II Chron. 7, 16.

[2] (III) Kings 8, 12; II Chron. 6, 1; 7, 2.

[3] (III) Kings 9, 3; 8, 23 sqq. Compare herewith the details in Grimm, l. c. II. p. 292 sqq., on the Messiah and Jerusalem.

[4] See Grimm, l. c. and my: "Einleitung in das N. T.," p. 272 sq.

[5] 2, 27. 49.

tion makes it appear in a most significant light that, at the end of the account, the Evangelist especially emphasizes again that: *"This beginning of miracles did Jesus in Cana of Galilee: and he manifested His glory; and His disciples believed in him."* Hereby it is not intended to give any further geographical determination, for, according to 1, 43 and 2, 1, this would be entirely superfluous. But the repetition of the designation of the place furnishes an excellent motive, if the writer conceived and pursued the thought that some other place of action had been selected by the Lord for the revelation of His "glory." It may possibly not be necessary to state here that John, who, since the resurrection and especially in the composition of His Gospel, had conceived this significance of Jerusalem and of the temple for the "Son of God," did not require this knowledge at the time when these events took place. And this must also be said of the other circumstances connected with Jesus, especially and particularly those concerning His Mother — as we shall see later on.

And thus, too, the occasion on which Jesus performed His first miracle was not one of the main feasts of the year, especially not the paschal feast, which were otherwise chosen in preference for the revelation of the "glory," and the latter feast occupied especially a close relation to the work of the Redeemer, to the fulfilment of the prefigured Paschal Lamb,[1] — but it was the celebration of a marriage. The more significant the first miracle is for the accomplishment of the work of the redemption, for the rising Church, the more natural does the question become: Why was Jerusalem, with its "Betzeth" of the Old Testament, not chosen as the place? Why did the Lord not postpone the beginning of His work of redemption until the approaching paschal feast?

In the petition of the Mother of God and in the answer of Jesus and in His conduct we will find the solution.

It is natural to seek the key for the comprehension of a speech and conduct — especially when their comprehension strikes upon difficulties, or their interpretation is attempted in various ways — in the character and the whole preceding life of the persons participating.

[1] Compare Grimm, ibid. p. 204 sqq. on "The Lamb of God and the feast of Easter" and my: Einleitung in das N. T., p. 273 sq.

Therefore, the words of Mary: "*They have no wine*," must be understood in a manner corresponding to the picture which the Gospels have painted of her character and of her whole life; they must be explained in harmony with the conception which Mary had of her position toward the task of Jesus, her Son. The fundamental feature, however, in the character and the mode of acting of the Mother of God is contained in her answer: "be it done to me, according to Thy word." Her whole life is unfolded before us[1] as an activity in conformity to the will of God. And, as this occasion, St. John does not omit to communicate words concerning Mary, which permit her to appear to us most splendidly in this light: "*Whatsoever He shall say to you, do ye*," *she said to the waiters*. As Mary had once submitted herself both to the message of the angel and to the law of the Old Testament, so does she also now act in a humbly submissive manner. Hereby, however, it becomes, at the outset, impossible to find any vestige of blame or reproach in the answer of Jesus. Such an assumption is, furthermore, excluded by the fact that one of the most proximate motives of the petition was, without doubt, the noblest compassion for the bridal pair. A compassion which had already twice manifested itself in behalf of the hungry multitude of people,[2] and which the Evangelist Luke especially emphasizes at the raising of the young man of Naïm.[3] To this may be added that, according to the generally adopted opinion, the coming of Jesus and His disciples was, probably, a proximate cause of the want experienced by this most certainly poor bridal pair. The "steward" (ἀρχιτρίκλινος), who was present, is by no means a proof of the contrary.[4] But since it cannot be assumed that Mary had hitherto, during

[1] See above p. 151.

[2] Matth. 14, 14 sqq. 15, 32 sqq.; Mark 6, 34 sqq.; Luke 9, 11 sqq.; John 6, 5 sqq.

[3] 7, 13.

[4] Krahe, in the program of the Duesseldorf Gymnasium, 1862, p. 12, says most justly: ". . . he who reflects upon all this cannot fail to consider Lightfoot's assumption well founded and to consider the architriclinus as the one among the many guests who, as in other minor affairs, so also in view of the more important, namely the religious rites which were to be observed at the banquet, represented the master of the house, and whilst he performed the various prescribed blessings and recited the appropriate prayers . . . was clothed with a sort of a paternal priestly dignity." He was therefore, commonly, a friend of the groom, so that *even the poorer classes could have an architriclinus*.

her lifetime, invoked the omnipotence of Jesus in behalf of temporal needs — for this omnipotence was in the service of the Messianic work, and the poverty of Jesus was voluntarily selected and was to continue throughout life[1] — therefore the question presents itself: How was it that precisely on this occasion Mary should ask for a miracle from her Son? This question should not now be answered by solely pointing to the compassion which she felt for the bridal couple. For the question would again arise: Why did this compassion not move the Mother of God to turn to the miraculous power of Jesus before, or even afterwards, but only at this time?

We find repeatedly in the life of Mary actions and decisions for which a complete satisfactory explanation is only found in an assumption of a special inspiration on the part of God. And a similar interior motion by the Holy Ghost, which induced Mary to present this petition, must be presumed, even though neither John nor Luke make any special mention thereof in similar cases. But this supernatural illumination finds a double connecting point in Mary at Cana, the one in the noble and tender compassion, the other in the knowledge she had hitherto attained of the task and of the work of her Son. The solicitude, with which Mary preserved all the words of her Child "in her heart,"[2] and therefore also carefully considered all the events of His life, naturally leads to the assumption that the presence of the first disciples — even though Jesus had not communicated anything concerning its significance — permitted her to recognize the beginning of the work of Jesus as that of the Messiah. About seven weeks previously He had left His Mother, He had taken leave from her after having lived with her for thirty years, in order to begin to execute His mission that He had received from the Father. And we have every reason to assume that Mary understood the importance of the departure of her Child, since she allows Him henceforth to proceed alone. In Cana she found Jesus again, though now Jesus is accompanied by His first disciples. He appeared now as *Teacher*, as "*Master*," as the Messiah. What, therefore, should now restrain the Mother from turning to the miraculous power of her Son? Touched by compassion for the bridal couple, filled

[1] Mark. 8, 20; Luke 9, 58. [2] Luke 2, 51.

with joy at the appearance of the first disciples who followed her Son, and impelled by a deep, supernatural motive, the Mother approaches the Son and prays.

The proof of the conclusiveness of this our conception we recognize in Mary's manner of acting, after the answer was given by Jesus. It was sustained by the surest confidence that she had not made a vain petition. How could Mary have otherwise given directions to the waiters had she not been sure that her petition would be granted?

The same divine guidance of the soul of the Mother of God, to which ultimately this petition evidently must be referred, had ordained eighteen years previously that Mary should not understand[1] the words of her twelve-year-old Child in the temple: "Did you not know that I must be about the things that are my Father's?" — and that there should remain concealed from her the relation which divine Providence had established between her Son and the temple as the place for revealing His divinity.[2] Mary, in her submission, sought no explanation. The comprehension of those words of the youthful Jesus would have otherwise told her that the temple is the place where Jesus would reveal Himself as the Son of God.

6. Thus Mary prays in Galilee, in Cana. Jesus answers: *"Woman, what is this to me and to thee?"* (*τί ἐμοὶ καὶ σοί, γύναι*.)

According to a purely Greek custom of speech a *πρᾶγμα, κοινὸν πρᾶγμα, κοινὸν ἐν μέσῳ, κοινωνία ἐστίν* should be supplied, whereby often, though not necessarily, a mental reservation of something troublesome is supplied.[3] The Hebrew phrase, מַה־לִּי וָלָךְ, which must be here considered, refers generally to a mutual relation, without expressing anything thereby that is pleasant or unpleasant. The connection in which it is used furnishes, in particular, a key to that which is meant thereby.[4] The whole phrase serves the Hebrews

[1] See above p. 193 on Luke 2, 49.

[2] See above p. 236.

[3] Compare Matthiæ, Ausführl. griechische Grammatik, 1835, II. p. 883.

[4] Compare Jos. 22, 24; Judg. 11, 12; II Kings 14, 5; 16, 10; IV Kings 9, 18; 13, 13; Isai. 22, 1; Ps. 114, 5; II Chron. 35, 21; compare Math. 8, 29; Mark 1, 24; 5, 7; Luke 4, 34; 8, 28. To understand this manner of speech in the sense: "we fully agree, there is no difference between us," "what you think in your heart,

simply as a formula of transition, in order to express that two persons are opposed to each other, one asking and the other being asked, without any reference, without sharing any common ways, intentions, or any regard to each other."[1] There is, therefore, a certain "negation" contained in this formula, "but of the measure and manner the formula contains nothing."[2]

Into this explanation the address of: "Woman" (γύναι) fits: for the words "what is this to me and to thee" and the address "Mother" would scarcely be reconcilable. That γύναι, however, is used in an honorable sense, as equivalent to "woman," "lady," is well known[3] and follows from indubitable expressions of Holy Scripture itself.[4] Jesus answers His Mother, upon her own request: We have nothing in common with each other, and as a confirmation thereof He does not address her as "Mother." The answer of Jesus shows, therefore, that henceforth an activity has commenced for Him which requires *for the Mother a renunciation of her Child*. Mary had once — in the full comprehension of the meaning of this ceremony — "presented" her Child in the temple as a sacrifice. Then she received Him back. Since, however, Jesus has spoken these words the time has come

I ds Ikewise" (Sisenberger, Innsbrucker Zeitschrft f. kath. Theologie, 1881, p. 239; compare also the Passover Greek epistle, Monatsschrift, 1883, p. 753 sqq.) does not harmonize with the biblical custom of speech, and wherever — and especially in the modern oriental manner of speech expressing astonishment over an unexpected agreement — the consequence of a general acceptation, there it must not be overlooked that it presupposes that there is otherwise no relation whatever between the two persons; which, however, could not occur in the least, in Jesus and Mary.

[1] Grimm, l. c. p. 249; compare Knabe, Duesseldorfer Gymnas.-Progr. von 1872, p. 31 sqq.; Rettenmaier, Abhdlg. z. Tübinger Theologenjubelfeier in Tübingen, theol. Quartalschrft., 1862, p. 215. Hereby is also dismissed the expressed incompatible conception which claims to be based on Tolstoi: nec mea, nec tua curae est, providere de vino (Studie ueber Johan. 2, 4 im Regensb. Korrespbl., 1895, p. 22). According to Rottmanner, l. c. p. 216, note 2, it is first quoted in the pseudo-Justinian Quaestiones et Responsiones ad Orthodoxos (5th cent.).

[2] Schegg-Hanenberg, l. c. I. p. 351; de Wette, l. c. with Wetstein: "non an impolite nec unfriendly address."

[3] Compare Odyss. 6, 160; 19, 221; Iliad, 3, 204 Dio Ll p. 305, Augustus says to Cleopatra: "Θάρσει, ὦ γύναι, καὶ θαρσεῖν ἔχε θράσος." Sophocles, Ajax 293; among others Flav. Jos. Antt. l. 16, 3. Compare herewith P. Cassel, l. c. p. 87 sq.

[4] Compare herewith Luke 22, 57; Math. 15, 28, also Luke 13, 12; John 4, 21; 19, 26.

wherein the real execution of the sacrifice, which was once presented in the temple, is begun — that the Mother should give up her Child. The address *ἐν τῷ ναῷ* makes it evident that God has now taken to Himself the "first-born" of Mary. However, the following thought may be in place: Jesus begins His work as Redeemer, or as the seed which is to crush the head of the serpent. Whether or not, from the standpoint of Christ, who is fulfilling His office of Messiah, and from that of the completion of the revelation, a reference is also intended to the mention made of the Mother of Jesus in the Proto-Gospel as "Woman," is a question that would seem to be justified by the repetition of this address at the moment when redemption was completed.[1]

Did Mary comprehend these words of her Son?

For thirty years Jesus had been the best Child of the best of mothers. The most sublime representations, which we possibly can form of a perfect relation between mother and son, may serve as a starting point to meditate upon the incomparable happiness and intimacy of the bond between Jesus and Mary. But the time had come for Jesus to depart and to take leave from His Mother, to go to the Jordan and to permit John to baptize Him. However blessed the possession of this Child was to the Mother, the sacrificial manner of the execution of the office that her Son is about to assume, must become constantly clearer to her. The most profound poverty at the birth, the words of the aged Simeon in the temple, the flight into Egypt, the deprivations and the needs of the poor, terrestrial life, the remaining behind in the temple, and the sorrowful seeking for three days, finally the departure of the thirty-year-old Son — all this, in connection with the revealing words of the prophet concerning a suffering Messiah, designated constantly more positively and clearly the image of her Son as the true *Paschal Lamb, which signified for her the heaviest sacrifice possible.* Thus the Mother, in parting from her Son, makes also an offering of her Son, and whilst the latter, through baptism, places upon his shoulders the whole burden of His Messianic office, she, the true Messianic Mother,

[1] See below the explanation of John 19, 25-27, p. 249 sqq.

the real Israelite, hesitates not a moment, in perfect submission, to adore, with cheerful obedience, the decree of the Father, and to follow in spirit the Son upon all His ways.[1] Mary's comprehension of the task of her Son and the knowledge of the kind and manner of its execution permit us to conclude — in conjunction with the sacrificial sentiment of the Mother of God, who is ever ready to repeat from her whole heart the words: "Be it done to me according to Thy word" — that the Mother of God understood the answer: "Woman, what is this to me and to thee?" as a request to renounce the hitherto existing companionship with her son. Jesus continues: "*My hour is not yet come*" (οὔπω ἥκει ἡ ὥρα μου).

Jesus uses the words "*My hour*" often to designate the hour of His suffering. In this sense our Evangelist also writes[2]: "and no one laid hands on Him; because His hour was not yet come." Therefore, St. Augustin[3] and Gregory the Great[4] conceive the above words of the time of the Passion and Death of the Lord. But, in view of the fact that Jesus understood by the "hour" also the time of His triumph, of His glorification,[5] many other interpreters think of the hour of triumph, and this after the completion of the whole work of redemption.[6]

Owing to the various senses in which the word "hour" is used "it must be explained, in a given case, in connection with the context."[7] This, however, reasonably admits a positive decision. Mary had doubtlessly prayed for a miracle and Jesus' answer to this petition was: "*My hour is not yet come.*" From this follows that this "hour" must have come, since Jesus performed the miracle that was asked for. But of this, however, it is said (v. 11b): "*And He manifested His glory*" (καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ), whence it follows that

[1] Grimm, l. c. p. 255.
[2] Compare John 7, 30; 12, 17; 13, 1; 17, 1; etc.
[3] In Joan. tract. VIII, 9; CXIX, 1.
[4] Epist. I. X, 39 (al. 42).
[5] Compare 5, 25; 12, 23; etc.
[6] Thus the pseudo-Augustinian Sermo 92, 3; Newman, l. c. p. 165. Spenser-Northout, l. c. p. 155 sq. Schegg, Sechs Bucher der Lehren Jesu, 1874, I. p. 117. "Die Stunde der Vollendung meines Tagewerkes."
[7] Thus Rottmanner very strongly emphasizes this with Schanz, in reference to this passage, l. c. p. 217 sqq.

Jesus, on this occasion, meant by "my hour" *the time of the revelation of His glory*, and that, according to the conception of the Evangelist, He meant the beginning thereof, for it is expressly said (v. 11a): "*This beginning of miracles Jesus did in Cana of Galilee.*"

In connection with the idea of δόξα of the Old Testament (in the LXX), which, apart from its general meaning, signifies "glory, honor," especially the "glory" of the Lord which revealed itself in the cloud and in the pillar of fire,[1] the word δόξα and also, in accordance, the verb δοξάζειν — apart from the general meaning of "honor" and "majesty of God" — is used in the New Testament especially *of the disclosure of the divine glory concealed in the sacred humanity of Jesus.*[2] But that it must be taken in our text in this sense becomes a certainty through parallel passages in the Gospel of St. John.[3]

Hitherto we have moved in our explanations on a ground which the wording of the text and the context has furnished, and now we arrive at a question, of which the answer becomes possible, not yet through a closer connection, but mainly through the consideration of a viewpoint which directs the whole Gospel of John, and the entire picture of the lives of Jesus and Mary, such as the Gospels have hitherto painted them for us. And this question is: In what sense did Jesus say to His Mother: "My 'hour' is not yet come"[4] or: When, in the sense of the address, should this "hour" have come?

After having already considered the intimate relation which exists between the temple and Jesus, who is "the Christ, the Son of God,"[4] it then becomes an explanation which corresponds to the image of the life of Jesus in general, and specifically to the Johannine presentation, if we admit that Jesus meant the "hour" of His imminent appearance in the temple, at the approaching paschal feast. But it is

[1] Compare Exod. 16, 10; 24, 16. 17; 40, 34. 35; Lev. 9, 23; Num. 14, 10; III Kings 8, 11; II Chron. 5, 14, etc.; Rom. 9, 4.

[2] Compare John 1, 14; 11, 4. 40; 12, 41; 17, 5. 22. 24; Rom. 1, 23; Heb. 1, 3; 9, 3. on δοξάζειν: John 7, 39; 8, 54; 11, 4; 12, 16. 23. 28; 13, 31. 32; 14, 13; 15, 8; 16, 14; 17, 1. 5. 10; on the glory of Christ in which the blessed or just participate: John 17, 22; II Thess. 1, 9; 2, 14; Rom. 5, 2; 8, 4. 9. 23.

[3] Compare especially John 1, 14; 11, 40; 12, 41; 17, 5. 24.

[4] See above p. 234, 238.

not necessary to assume that Mary understood the words of Jesus spoken at Cana in this sense — it would rather be a mistake, since it had pleased divine Providence to leave her still in a certain ignorance concerning the relation of the temple to her Son.[1] But to discover in the words of Jesus the sense that: it is still too early, and the miracle would not be sufficiently striking,[2] cannot be satisfactory, for the whole course of the miracle (vv. 7-10) was such that, being performed unnoticed by the guests, it had nevertheless to come to the knowledge of all, and this through the waiters who had drawn the water into the pots used for cleansing purposes, and who had brought some of it to the architriclinos. The waiters, of whom it is said in the Gospel that "*they knew*" whence the wine came, were really the witnesses and the announcers of the miracle. But a time which might have elapsed between the time when the wine failed and the miracle is by no means mentioned; therefore, it must have been insignificant. Aye, the whole account makes the impression that the performance of the miracle was connected directly with the prayer of Mary.

In connection herewith it may be remarked that, though we may not have sufficiently answered the question when, in the sense of the Lord, the "hour" was to be understood, in view of the revelation of the "glory" in the temple at the approaching paschal feast — still the other results, hitherto attained, remain established. Thus it remains established that Jesus, since He answered the petition of His Mother by "His hour' had not yet come," could not have meant the immediately subsequent time wherein He performed the miracle, for the words "not yet" point to a later "hour."

The words "not yet" indicate, furthermore, that there was no question concerning a simple refusal, but that Jesus rather displayed a readiness to consider Mary's petition. But this was the case in as far as Mary had asked in the sense of Jesus; namely, because thereby the execution of the commenced Messianic work would be served. Therefore, in this

[1] Compare above p. 238 sq. Therefore we are not meant by the objection of Schanz, Kath. Evangel. p. 147. "He might mean laying too much stress on the discernment of Mary."

[2] Thus Lucas Brugensis, Bernard. a Piconio.

wise, we find confirmed what we formerly considered regarding the question: What moved Mary to appeal to Jesus in asking for a miracle?[1] But since He said, on the one hand, that the "hour" "had not yet come," and still, on the other, began the execution of the miracle without any delay, and the Mother's petition was fulfilled, it follows that the "*hour*" had been accelerated.

However, before answering the question: How was this done? we desire to meet the objection that a previous acceleration or a "displacement of the 'hour' established by God's design" "is a theologically unaccomplishable assumption."[2] Though I shall not enter here particularly[3] into a dogmatic explanation of the question: How far are free human actions — specifically petitions and intercessions — received as conditions into the eternal plan of salvation by God? — and we are therefore justified in speaking of the one and other determination of the divine will, of the one or other "hour" corresponding to the "will of the heavenly Father,"— still I will emphasize from a purely biblical standpoint that God repeatedly withdrew His punishing hand from Israel on account of the prayers of Moses,[4] and that Jesus teaches, both in parables and by His own personal actions, the power of prayer.[5] To the Canaanitish woman Jesus first said, according to Mathew: "I was not sent but to the sheep that are lost of the house of Israel," and "It is not good to take the bread of the children, and to cast it to the dogs"; but then, on account of her persevering prayer He adds: "O woman, great is thy faith: be it done to thee as thou wilt."[6] Therefore, it is in keeping

[1] See above p. 237.

[2] Thus Keppler in the Liter. Rundschau, 1888, p. 263 (on the occasion of considering the first edition of this work) and Rottmanner, Joh. 2, 4: Eine mariologische Studie. Tuebing. theol. Quartschr. 1892, p. 226: "It is inconceivable that Christ should transgress, for Mary's sake, the hour established by God and prefer obedience or reverence toward His terrestrial Mother to the will of His heavenly Father." But — see above p. 233 — Mary does not desire to ask for anything that is not in harmony with the will of God.

[3] Compare, in general, in opposition to Keppler, and Rottmanner in the Innsb. Zeitschrift f. kath. Theol., 1893, p. 548 sqq.: Nisius: "Ein mariologisches Problem," especially p. 558 sqq.

[4] Compare especially Exod. 32, 11. 31. 32; Num. 14, 19. 20.

[5] Compare, f.i., Luke 18, 7. 13. 14. 41. 42, etc.

[6] 15, 24. 26; 25. 27. 28; compare Mark 7, 27–29: For this saying, go thy way.

with the divine will that the prayers of men be a co-operating cause, and that therefore Jesus, for the sake of the prayer of His Mother, permitted His "hour" to be accelerated.

If we consider, furthermore, that Jesus performed this miracle according to the sense of the petitioner, in spite of His saying: "My hour is not yet come," then we must admit still another moving cause to have existed between the answer and the fulfilment of the prayer. And what has the Mother added to her words: "They have no wine"? The context supplies the answer. To her alone, so we see from the report of the Gospel according to which the waiters were the first to know of the miracle, the Son had previously said: "Woman, what is this to me and to thee?" And, with a full comprehension — as we have already seen — and perfect submission, Mary accepted these words. With a submission to the will of God, in which Mary uttered the prayer, did she also receive the answer of her Child and did she hear: "What is this to me and to thee" and the address "Woman." Thus united and thus resigned, as it were, her position as Mother, and she offered her Child, so that He might fulfil the will of His heavenly Father. From the conduct of the Mother of God, "Whatsoever He shall say to you, do ye," proceeded the confidential advice to the waiters, and from the fundamental direction of her will it follows that she herself had also really done this. Therefore, between the words and the manner of Jesus' acting intervenes also the sacrifice of His interceding Mother. Jesus accepted it, and now, at the wedding of Cana, He already reveals "His glory." Therefore we say: had Mary not prayed, had Mary not asked Jesus as a "Woman," that is, as

[1] How different did the narrative sound — see above p. 194 sqq. — of the subsequent meeting of Jesus with His Mother and the brethren, at which Jesus addressed the words to the persons surrounding Him: "Behold my Mother and my brethren! for whosoever shall do the will of my Father, who is in heaven, he is my brother, and sister, and Mother." There it is said: "And looking round on those who sat around Him. . . ." Therefore it will not do to say that the apparently blunt words "were spoken not so much on account of the Mother" "as on account of the witnesses of the miracle, upon whom the immediate divine impression thereof should not be spoiled by an appearance as if a mere man had performed it, as if the Messiah had come under the rule of God-opposed influences of His corporeal Mother." See Keppler, l. c. p. 262, in reference to Augustine, tract. VIII in Joan. Compare also Seeberg-Hamberg, Evangelium nach Johannes, I. Bd., 1878, p. 156; Rottmanner, l. c. p. 231.

a sacrificing mother, who surrenders her child to the will of the heavenly Father, then it would not have been at Cana that the "hour had come." The more, therefore, the answer of Jesus may sound as a refusal, and the more positive the pointing to a later "hour" might appear, the more evident does the power of the intercession of the Mother of God — ready to bring any sacrifice — become.

7. God subordinates all free actions of men to His purposes. Within the divine plan of salvation this intercession of the Mother of God, by which the "hour" was accelerated, by which the "beginning" of the manifestation of the divinity of Jesus was already effected in Cana, attains a significance

For the Church,

which we find indicated by the supplement of the Evangelist: "*This beginning of miracles did Jesus in Cana of Galilee, and He manifested His glory, and His disciples believed in Him.*"

The glorification of Jesus and the confirmation of the faith of the Apostles effected thereby are consequently a fruit of the mediatory intercession of the Mother of God. Nathaniel had confessed Christ as the "Son of God," as the "King of Israel"; Christ accepted it, and by this miracle furnished a confirmation thereof. Nathaniel and the rest of the Apostles had seen angels ascend and descend upon the Son of Man.

The disciples concluded to tread the way that He would point out, thus to be led to perfect faith. The beginning had been made, the completion is furnished by the feast of Pentecost through the mission of the Holy Ghost.

But after Jesus had once selected His Apostles as the foundation-stones of His Church, such a faith became for them an essential condition. Since, therefore, it was deeply rooted in the hearts of the Apostles by this miracle in Cana of Galilee, there was given for the edification of the Church a fundamental condition and the fulfilment of the words of the prophet Isaias begins:

"But darkness shall not remain where trouble now exists. At the first time the land of Zabulon, and the land of Nephthali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily

loaded. The people that walked in darkness have seen a great light: to them that dwelt in the region of the shadow of death, light is risen."[1]

And this happened, according to all that has been said, through the intercession of Mary.

Into another new light is the significance of this first miracle placed for the rising Church by the result which the first appearance of Jesus in Jerusalem, in the "Bethel" of the Old Testament, attained. After Jesus had purified the temple, the Jews approached and asked: "What sign dost thou show us, seeing thou doest these things?" and they assumed, at once, such a hostile position that Nicodemus ventured to go to Jesus only at night. But we read of the Apostles: "His disciples remembered that it was written: 'The zeal of thy house hath eaten me up' (v. 17), and they believed the Scriptures, and the word that Jesus had said" (v. 22). That the Apostles persevered and not only preserved the faith, but had it strengthened, that the prestige of "the Jews," and especially of the leaders of Israel, who opposed Jesus, could not alienate the disciples — all this *is the first beautiful fruit of the miracle of Cana*. The power of faith that arose therefrom for the rising Church had stood the first test: *but as a mediatress thereof the Mother of God now stands before us*.

Jesus might have selected some other way of establishing His Church, but upon that which He did actually select, and in which the faith of the Apostles was a condition, *Mary became a mediatress*. Thus this arrangement at the wedding of Cana shows that, according to the divine decree, the manner of the union of Christ with His mystical body should correspond with that of His true Body. As once the consenting words: "Be it done to me" were, on the part of the "handmaid of the Lord," a condition of the Incarnation, so, too, here the intercession and the sacrifice of the "Woman" is a condition of the mystical union of Christ with the Church.

For this purpose of the first miracle the occasion on which

[1] According to the Hebr. text: 8, 23 sq.; (Vulgate 9, 1 sq.): "Primo tempore alleviatus est terra Zabulon et terra Nephthali; et novissimo aggravata est via maris trans Jordanem Galilææ gentium. Populus, qui ambulat in tenebris, vidit lucem magnam: habitantibus in regione umbræ mortis, lux orta est eis." Compare Math. 4, 15. 16.

it was performed is also adapted. Thus the question is answered: Why was this done at a marriage?

Of all the reasons which Cornelius a Lapide has gathered, these certainly are not to be rejected: that — as, f.i., SS. Chrysostom and Augustin emphasize — Jesus, following the invitation, desired, at the same time, to give an example of humility, and that He wished to sanctify marriage by His presence (Augustin, Euthymus, Beda). The Old Testament had already conceived the relation between God and the people of the Covenant as one compared to marriage, wherefore the infidelity of Israel is often designated in Holy Scripture as "adultery," and the Canticle of Canticles celebrates the union of the Lord with His people as with His Bride: so, too, must this idea in the New Testament formulate itself into a most complete purity, and the Canticle of Canticles must glorify the union of Christ with His Church: "Mystice autem per nuptias intelligitur conjunctio Christi et ecclesiae: quia, ut dicit apostolus, Eph. 5, 32, sacramentum hoc magnum est: dico autem in Christo et in ecclesia." [5] The occasion, therefore, on which Jesus performed the first miracle confirms the just recognized significance thereof for the Church.

The marriage of Christ with His Church is accomplished by His marriage with the individual souls of the faithful. Therefore does the Canticle of Canticles celebrate also this marriage. The Apostles and their successors, as such, have to administer the office of friends of the bridegroom: "Christus autem sicut verus animae sponsus, ut dicitur infra: *qui habet sponsam, sponsus est*. Discipuli vero ut paranymphi, quasi conjunctores ecclesiam Christo, de quo unc dicebatur, II Cor. 11, 2: *Despondi vos uni viro virginem castam exhibere Christo*." [6] But that this be done in the manner determined by God, His eternal wisdom — according to John 2, 1–11 — assumed the mediatorship of His Mother as a condition. Mary has fulfilled this and thereby became *the mediatress of our salvation and the help of Christians*.[7]

This marriage, however, takes place during this life in holy

[5] See above p. 133 sqq.

[6] Thom. Aquin., Opus. Jonn. i. b. 1. [7] Thom. Aquin. l. c.

[8] Mystice autem in nuptiis spiritualibus est mater Christi, Virgo sedicet Beata, quia per ejus intercessionem conjungitur Christo per gratiam. Thom. Aquin. l. c.

communion, in the most intimate manner imaginable. To establish such a union is the Most Adorable Sacrament of the Altar is an aim of the Messianic work. *"With desire I have desired to eat this pasch with you before I suffer."*[1] During His public teaching activity Jesus promised this aim by preparing faith in this mystery through special miracles, such as the multiplication of the bread to feed five thousand and the walking upon the sea. The promise thereof, however, in the synagogue at Capharnaum became a moment of decision for or against Christ, a probation wherein the Apostles, even Judas the traitor, stood the test of faith. This faith of the disciples received its first confirmation through the miracle of changing water into wine, and its preparatory relation to the later greater miracles of the Eucharistic change ever since the first Christian centuries as Irenaeus, Cyril of Jerusalem, Cyprian, and Isidor of Pelusium have acknowledged.

Thus this aim also serves for an appreciation of the significance of the miracle performed in view of the intercession of the Mother of God, and, thereby, of the very mediatorship itself and its entire extent and bearing upon the Church.

8. In the writing of the same Evangelist we find a certain similarity between this picture of the wedding of Cana and that of Mary at the foot of the cross. The question turns especially upon the address of Jesus made to His Mother.[2] Both times, in Cana and on Golgotha, the Mother is addressed by "Woman," both times she surrenders her Son in sacrifice.

Reference is justly made to the solicitude manifested by the Son, who recommends His Mother to the disciple "whom He loved." "Behold, thy Mother!" for "from that hour the disciple received her."

But He also said to Mary: *"Woman, behold thy son!"* This cannot mean that Mary, as Mother, should submit to the corporal wants of John—for the disciple looked upon this task as his own. Why then did the Redeemer, when hanging on the cross, recommend to His Mother "the disciple whom He loved," the Apostle who alone had followed Him to the very

[1] Luke 22, 15.

[2] John 19, 25-27. See above p. 212 sqq.

foot of the cross?[1] It cannot be imagined "that any man can acquiesce in this interpretation who holds a right faith about the doctrine of the Incarnation," can be "satisfied with an assumption that Jesus could intend to give His Mother a protector, if he really believe that Jesus is truly God, and that He fulfilled, in that moment, one great end of His mission on earth, paying the price of the world's redemption."[2] Every other word spoken by the Lord on the cross is not limited in its significance to the by-comers. The prayer for His enemies, as well as the word of mercy spoken to the penitent thief crucified with Him, teach His infinite love for all enemies and sinners.[3] For the whole world the words: "*I thirst*" and "*My God, My God, why hast thou forsaken Me?*" are the fulfilment of the Passion-psalm and the greatness and weight of the sacrificial death. He cries out to the whole world: "*It is consummated! Into thy hands I commend my spirit!*" And should the words addressed to Mary and to John be the only words which should have a private significance? In the latter no one will doubt that Jesus gives, at the same time, all children a most touching example of filial love. The question, however, arises more readily: What mean the words spoken to the Mother, when we consider what it was that led Mary to the foot of the cross? There she stands, "not merely nor mainly because of the natural love which she bore for the fruit of her womb Who hung on the cross; for nature would rather have taught her, for His sake at least if not for her own, to be absent from so terrible a spectacle; since, so far from being able to relieve His sufferings she could only add to them the further pain of witnessing her own."[4] As Mary was induced at the wedding of Cana, and at the time when the "brethren" intended to bring Jesus back, to come forth from her concealment, and since in each case her public meeting with her Son was of a great significance for the Church, so, too, does she now follow, not from

[1] Hengstenberg, Joh-Evang. III. p. 268: "The intention of Jesus is not to take care of John, but of His Mother." Surely not in the same sense of the former as of the latter; but if John was not recommended to her some way in general, why say: "Behold, thy son"?

[2] Compare Heinr. 6, 6: "those who are [also] crucifying again for themselves the Son of God, and making a mockery of Him."

[3] Ps. 22. (21) 2, 16.

[4] Spencer-Northcote, p. 217.

a personal impulse, to the foot of the cross, and she stands there not merely as "Mother" of her Son dying on the cross, but as *Mother of the Redeemer of the world.* Herewith the address "*Woman*" corresponds, which the Son uses in the fulfilment of His Messianic office. The moment predicted in the Proto-Gospel[1] that a seed of the "*Woman,*" as a single person, shall crush the head of the serpent is come. But we see also how in the same moment the "serpent" crushes the "heel" of this Seed, whilst Jesus, by means of His Sacred Humanity, through which we are redeemed, dies. And the Mother stands likewise under the cross of this one seed, which is Christ; there stands the one "Woman" who has already appeared in the Proto-Gospel both as the "Mother of Jesus" and as a new "Eve," or as the Mother of the supernaturally living, as the Mother of a "seed," which is placed in enmity with the serpent and its spiritual progeny, with men in need of redemption, as a consolation. Therefore we can now fancy that the address "*Woman,*" proceeding from the cross, does not merely tell Mary to complete her inexpressibly heavy sacrifice,[2] but also points to the fulfilment of the first promise of redemption which now takes place. And henceforth Mary receives her spiritual "seed." According to this the further address of Jesus is also to be understood: "Behold, thy son!" As a word of the Messiah it is a word of salvation for all the faithful who gather under the cross. Of all the Apostles, however, whom Jesus had called to spread His Kingdom, only "the disciple whom Jesus loved" had followed Him to the foot of the cross. He represented thus the redeemed, for whom, as a price, the Precious Blood trickled down upon the earth. It is, however, not to be asserted that at that time John was conscious in what representative capacity he stood under the cross, and of the full extent of the testament His Master made on the cross. The time, however, did come when he understood it fully and completely and saw its execution in the vision on Patmos. He describes it, in his Apocalypse, in a manner which is borrowed from the books of the Old Testament.[3] The sense, however,

[1] Compare the interpretation of Gen. 3, 15, above p. 109 sqq.

[2] See above p. 240.

[3] Compare below the explanation of Apocalypse 12, 1 sqq.

which this disciple standing under the cross must and should find, above all, in the words of Christ, could not be such as would be contradictory to that complete meaning, but would rather lead up to it. How, therefore, did John understand, first of all, the words of Jesus, "*Behold, thy Mother*"?

The disciple's heart was torn by sorrow over the loss of his Master. He did not think of the resurrection, for the history of the resurrection shows how little the Apostles were animated by its hope. His soul, if it is to be consoled, was in need of a word which, in a measure, should point to a substitute for the loss of the dearly beloved Master. The transferring of the Mother of God was to be to him such a consolation: "*Behold, thy Mother!*" The disciple hears that henceforth Mary is to be his Mother, that she is to receive him under her maternal protection and care, aye, that as child of Mary he has become a brother of his beloved Master and thus a child of God. Thus does the dying Son and Master ordain things. John and, in him, the Church receive from the cross the "Mother" as a legacy. But not merely the Mother of Jesus who is now exalted on the cross, *but the Mother of all whom He has drawn to Himself*,[1] the "*Woman*" of whom the first promise of salvation had spoken. And the Mother herself receives as a legacy from her departing Son the disciple as "son" *and in him the Church as a spiritual inheritance*. This transpires in the moment wherein the Mother offers the sacrifice which she had already offered in her heart at the presentation in the temple, and which she renewed in the renunciation of her Son on the occasion of the wedding of Cana and at the solitary meeting during His public teaching activity.[2] But Mary is already rewarded for this sacrifice; in her sorrow she hears a word of consolation, which directs her toward the object of the Passion of Jesus and which points out to her the glorious fruits of this work. She receives a "son," but not John alone, for

[1] Compare John 12, 32: "And I, if I be lifted up from the earth, will draw all things to myself."

[2] Schrecken, l. c. III. p. 615, says that Mary "on her part through her consent as tradeu in mortem co-operated and took part in the fulfilment of the sacrifice by the personal renunciation of her will and feeling, according to and by a consensus sententiæ et sensus, in such a manner that the Passion of Christ became, in the fullest sense, also her Passion.

she receives all the redeemed as her children. And thus Mary sees in the youthful Church their number growing, she sees it constantly grow, and she enjoys the happiness of a mother who sees her children coming from all sides after the bitterness of suffering is over.[1] If we read in St. Bernard[2]: "Woman, behold thy son! — oh what an exchange! John is given thee for Jesus, the servant for the Lord, the disciple for the Master, the son of Zebedee for the Son of God, a mere man for the true God," then we may continue and say: the Son has truly consoled His Mother, for not only has he given her the son of Zebedee, *but in His Church He has given Himself again to her.*

But we may also consider by what great sacrifice Mary co-operated and united herself with the sacrifice of her Son. How dear are we therefore to this Mother, and the more so since we were recommended to her by the dying Son. *Therefore does the Church love to recite "the memorare."*

9. As John took Mary unto himself, so, too, did Mary remain with the youthful Church, and was "united" with her "in prayer."[3] In this brief report, contained in the Acts of the Apostles, we have an allusion of how Mary in those days fulfilled the office of mediatress, and how she ever continues to be employed therein at the throne of her Son.

The value of intercessory prayer is already taught by the Holy Scriptures of the Old Testament. Abraham implored the Lord in behalf of the wicked cities for the sake of the just that dwelled therein, and he was heard[4]; Putiphar's house was blessed for Joseph's sake[5]; and Pharaoh engaged the services of Moses and Aaron to call upon the Lord to take away the plagues from Egypt.[6] By prayer Moses repeatedly obtained mercy for the people in the desert,[7] for Mirjam pardon and her cure from leprosy.[8] God heard the prayers of

[1] Therefore are also the words of Isaias applied to Mary, which contain a description of the building up of the mystical body of Christ. Thus Isaias 66, 7 seqq. Augustin, de S. Virgin. 6. Illa una femina plane mater membrorum ejus (Salvatoris), quod nos sumus, quia cooperata est charitate, ut fideles in ecclesia nascerentur, quae illius capitis membra sunt, corpore vero ipsius capitis mater. In like manner Origen, in Joan. in praef., who points to the life of the just as to the life of Christ itself.

[2] Sérmo de XII stellis (offic. VII Doloruin B. M. V., II. Noct., lect. V.).

[3] Acts 1, 14; 2, 1. [4] Gen. 18, 23 sq. [5] Ibid. 39, 5.

[6] Exod. 8, 8. 30; 9, 28, etc.

[7] Exod. 32, 11. 31. 32; Num. 11, 2; 14, 19. 20; 21, 7. [8] Num. 12, 11.

His servant Samuel in behalf of the people [1] and of the prophets whenever they turned to Him in behalf of others.[2] Job was an intercessor for his friends,[3] and especially was the prophet Jeremias regarded a mighty intercessor for Israel by the Lord Himself, who had forbidden him to remain such any longer, because the measure of the sins of the people was full and they themselves were ripe for punishment.[4] The just, like the prophets, stood as "servants" nearer to the Lord, wherein their power as intercessors was based; *but no one ever stood or stands nearer than Mary. And if Solomon said to his mother: "My mother, ask, for I will not turn thee away,"*[5] *how can we imagine that the best of sons will not hear a petition from His Mother, when she prays for the redeemed as He has taught?*[6] *Therefore, let us turn in all confidence to the Mother of God!*

Both by word and example does the Saviour teach the necessity and the efficacy of prayer in the Church. With a most urgent request to His disciples to leave all things, and with an announcement of the impending Passion and Death, which had become for many a stone of offense and a stumbling block, the Lord combines a description of the means whereby the former may be satisfied and faith might be preserved in this time of scandal. Persevering prayer will effect this supernatural assistance; and "will not God avenge His elect who call to Him day and night, and will have patience in their regard?" and a humble prayer, such as the publican of the parable recited, the Lord recommends to His Church.[7] The selection of the Apostles,[8] the commission given to St. Peter,[9] the separation from the Apostles,[10] in short all the addresses and ordinances directed toward gravely imminent trials, the

[1] I Sam. 7, 5 seqq. 12, 19. 23.

[2] I (III) Kings 13, 6; 17, 21. 22; II (IV) Kings 4, 30 seqq.; II Chron. 32, 20; 34, 26.

[3] Job 42, 10.

[4] Jerem. 7, 16; 11, 14; 14, 11. 13; 18, 20; 37, 3; 42, 20. Isai. 37, 2. Ezech. 9, 8. Amos 7, 2. 5. Hab. 1, 12. Ezech. 13, 5, it is the prophets who stand in the cracks of the walls, who are a wall for the house of Israel.

[5] I (III) Kings 2, 20.

[6] Rom. 15, 30; Hebr. 13, 18, 20; I Thess. 5, 25; II Thess. 3, 1; Col. 4, 3; Ephes. 6, 18. 19.

[7] Luke c. 18.

[8] Compare Luke 6, 12.

[9] Ibid. 22, 32.

[10] John c. 17.

Lord introduced by prayer. His example indicates plainly that the Church is likewise directed to do the same.

In conformity with this the Apostles *"were persevering with one mind in prayer with the women and Mary the Mother of Jesus and His brethren."*[1] Thus the Acts of the Apostles show the youthful Church on Pentecost, and that, when Peter had been cast into prison, *"prayer was made without ceasing by the Church to God for him."*[2] We are so accustomed to these Scriptural passages that we are scarcely able to do justice to their peculiarly deep sense, and besides these, there are many passages in the letters of the Apostles similar to them. St. Paul exhorts the brethren to persevere "by all prayer and supplications, praying at all times in the Spirit,' and in the same watching with all instance and supplication for all the saints,"[3] aye, "to pray without ceasing,"[4] "that supplications, prayers, intercessions, and thanksgivings be offered to God for all men."[5] And he himself does not cease to thank God for the faithful, *"making a remembrance of them in his prayers,"*[6] *"always in his prayers making supplication for them all with joy,"*[7] Must this spiritual bond be torn asunder by death?[8] According to the Revelation of St. John it continues: *"Another angel came, and stood before the altar, having a golden censer: and there was given to him much incense, that he should offer of the prayers of all saints upon the golden altar, which is before the throne of God. And the smoke of the incense of the prayers of the saints ascended up before God, from the hand of the angel."*[9] The same book also speaks, on the other hand, of seven spirits before the throne of God, from whom, that is through whom intercession, "grace and peace" is given to us.[10]

Therefore, according to Holy Scripture, intercession is one of the most prominent powers in the life of the Church; furthermore, its efficacy corresponds to the sanctity and worthiness of those interceding. *"If a man be a worshipper of God, and doeth his will, him he heareth,"* says the man who

[1] Acts 1, 14.
[2] Ibid. 2, 1; 2, 42; 12, 5, 12.
[3] Ephes. 6, 18.
[4] 1 Thess. 5, 17.
[5] 1 Tim. 2, 1.
[6] 1 Thess. 1, 2. 3.
[7] Phil. 1, 4.
[8] Newman, l.c. p. 81.
[9] Apoc. 8, 3. 4.
[10] Ibid. 1, 4.

had been born blind and was cured.[1] "*The prayer of the just availeth much*"[2]; or: "*Whatsoever we shall ask we shall receive of him; because we keep his commandments*."[3]

Therefore, she who is "*highly favored*," "*the blessed among women*," *is the most powerful intercessor on account of her unique exaltation and holiness. She can and will help, because she is the Mother of the Church.*

Holy Scripture presents Mary under another view as the mediatress of the Church. The Apostles repeatedly emphasize that they were witnesses of what they teach, especially of the resurrection.[4] St. Luke emphasizes no less the importance of eye-witnesses in the beginning of his Gospel, by calling upon these as a guarantee of what he says. *But, who was it that testified for the writers of the Gospels* — whether directly or indirectly may be left undecided — *in behalf of that which none of the Apostles had seen? Who attested the annunciation made by the angel, the conception by the Holy Ghost, and all that Luke and Mathew wrote concerning the birth and the infancy of Jesus?*

"*The "Queen of the Apostles" who had "preserved all these words in her heart*."

If the Holy Ghost was sent down "to teach all truth" we are still forced to admit "that this direct action of God did not supersede the use of ordinary human means," since Luke himself emphasizes that "he had gathered all things carefully from the beginning, as those who were from the beginning eye-witnesses and servants of the Word had delivered them."[5] "We, therefore, once more maintain that *Mary is the one only witness who can testify in behalf of the foundation of the Christian faith*."[6] This is the reason why the Acts of the Apostles (1, 14) emphasize Mary especially among the women of the youthful Church.

We admire Mary as "the Queen of Martyrs," especially so since "she stood at the foot of the cross." The life of the Church is a Way of the Cross. When Jesus predicted this, and when, furthermore, He announced that He was about

[1] John, 9, 31. [2] James 5, 16. [3] I John 3, 22.
[4] Compare Acts 1, 22; 2, 32; 3, 15; 5, 32; 10, 39; 13, 31; Gal. c. 1; 2. I John 1, 1-3 and John 21, 24.
[5] Spencer-Northcote, l. c. 249 sq. Card. Wiseman, Essays, vol. 1, p. 201.

to return to Him who had sent Him, sadness filled the hearts of the Apostles. Their "Comforter," according to the promise of the Master,[1] is the Holy Ghost, who established strength and courage in their hearts. But He does not thereby exclude the activity of intermediary causes, and this might furnish a further answer to the question why the Lord had left His Mother for some time still with His youthful Church. She was a tried sufferer. That which awaited the mystical body of Christ she had already experienced, lived through it and suffered, whilst the real body, her own Son, suffered on the cross. Thus she became the proper organ to teach what was the real imitation of Christ, the real submission to the divine will, consisted. But she has also, in union with her Son, tasted joys which are joys of heaven; therefore, she was also the appropriate instrument of the Holy Ghost to "remind" the disciples of Jesus of the saying: "*Blessed are they who suffer persecution for justice sake, for theirs is the Kingdom of heaven.*"[2] The Apostles, after they had been scourged, "went from the presence of the council rejoicing that they were accounted worthy to suffer reproach for the name of Jesus."[3]

10. Mary is the Mother of the Church for all time. That disciple, however, to whom she was entrusted at the cross, and in whom the Church was delivered to her as Mother, has transmitted to us a book wherein he vouchsafes us a glimpse into the history of the Church, into the persecution to which she is exposed, and into the triumphs which she will celebrate to the end of time.

The participation of Mary, the Mother, in the destiny of the Church, is thus furnished so that the question becomes quite natural: does the Mother of God or — as she was addressed from the cross — the "*woman*" not also find mention in the Revelation of John?

The twelfth chapter of the last book of salvation is the more striking for this viewpoint since, at the first glance, an analogy between the former and the Proto-Gospel, contained in the first book of salvation, in unmistakable. This consists

[1] John 16, 2 sqq. [2] Math. 5, 10. 12. [3] Acts 5, 41. 42.

in the "Woman," the "Seed," respectively "the man child," and the "Serpent" or the "dragon."

John sees in prophetic vision:

1. "And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars:

2. "And she being with child, cried, travailing in birth, and was in pain to be delivered.

3. "And there appeared another wonder in heaven: and, behold, a great red dragon, having seven heads, and ten horns; and on his heads seven diadems:

4. "And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman, who was ready to be delivered; that, when she should be delivered, he might devour her son.

5. "And she brought forth a man child, who was to rule all nations with an iron rod: and her son was taken up to God, and to his throne:

6. "And the woman fled into the wilderness, where she had a place prepared by God, that there they should feed her a thousand two hundred and sixty days.

7. "And there was a great battle in heaven: Michael and his angels fought with the dragon; and the dragon fought, and his angels:

8. "And they prevailed not; neither was there place found any more in heaven.

9. "And that great dragon was cast out, the old serpent, who is called the devil, and Satan, who seduceth the whole world: and he was cast forth unto the earth; and his angels were thrown down with him.

10. "And I heard a loud voice in heaven, saying: Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before our God day and night.

11. "And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto death.

12. "Therefore, rejoice, O ye heavens, and you that dwell therein. Woe to the earth, and to the sea, because the devil is

come down unto you, having great wrath, knowing that he hath but a short time.

13. "*And after the dragon saw that he was cast unto the earth, he persecuted the woman, who brought forth the man child:*

14. "*And there were given to the woman two wings of a great eagle, that she might fly into the desert to her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.*

15. "*And the serpent cast out of his mouth, after the woman, water as it were a river; that he might cause her to be carried away by the river.*

16. "*And the earth helped the woman; and the earth opened her mouth and swallowed up the river, which the dragon cast out of his mouth.*

17. "*And the dragon was angry against the woman; and went to make war with the rest of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.*"

Whilst St. Epiphanius is engaged in the question concerning the "destiny" of Mary, *he presupposes that the "woman" of the Apocalypse is the Mother of God*, since he considers it possible that the saying was fulfilled that there "were given to the woman two wings of a great eagle, that she might fly into the desert, so that the dragon might not grasp her".[1] Since then reference to the "Woman" of the Revelation of John as Mary has become more common in the Church.[2] This conception does not by any means exclude the other which it comprises, that by the "Woman" the Church may be understood. "Of course, I do not deny"—so says Newman—"that under the image of the woman, the Church is signified; but what I would maintain is this, *that the holy Apostle would not have spoken of the Church under this particular image, unless there had existed a blessed Virgin Mary.* . . . No one doubts that the "man child" spoken of is an allusion to our Lord: Why then is not "the Woman"

[1] Adv. Haeres. 78, 11.

[2] Compare herewith and for a more detailed explanation, especially Curs. a Lap. i. h. l., besides Dietkin, l. c. p. 38–70; Newman, l. c. p. 59 sqq.; Waller, die Offenbarung des hl. Johannes, 1852, p. 265–285 (the "Leben Marine" of Catherine Emmerich especially used); Deutinger, Agreda, Die Gottliche Stadt Gottes, translated from the Spanish, Regensb., 1886, I. p. 88–116.

an allusion to His Mother? . . . Who are the Woman and the Child? I answer, they are *not personifications but Persons. The "Child" is a definite personality, why not also the "Woman"?*[1]

11. The twelfth chapter of the Apocalypse manifests, at a first glance, a mode of expression of the Old Testament. Not only does v. 2 speak in the oft-recurring figure of the sorrows of childbearing, in v. 3 the word ἄρσεν, the "man-Child" recalls the corresponding word (זָכָר) of Jeremiah,[2] and v. 6 the words of the psalmist: "Thou shalt rule them with a rod of iron."[3] The figure of the dragon or of the serpent — ὄφις — for Satan or devil is based upon the history of the fall of our first parents into sin. The inserted hymn of praise for the triumph of the "anointed," and the call to rejoice, recall the hymns of thanksgiving which were intoned by the prophets and the psalmist after new deeds of salvation has been performed by God.

Through this peculiarity we are especially directed in our short exposition of this chapter — as far as is necessary for our purpose — to the Old Testament, in order to appreciate properly the manner of speech of the Apostolic seer.

1. *A great sign*" — thus John begins, and he thereby creates an expectation of a miracle; but such as bears a character of a "sign." This is a "*woman*," whereby the gender, in

[1] Newman's answer to Pusey, p. 63 (Scheeben, l. c. III. p. 460) refers the "vision" directly to the Church, "but so that the features of the image are borrowed from Mary, and Mary is not merely a certain type or other, an original prototype of the Church, but is regarded as an original image organically united with the Church, comprising radically the same within itself and representing as well as operating in and through the same." The Church, however, writes, l. c. p. 54: "Those who had originally seen the sign of the Mother with the Child, Isaias and Micheas, understood by a dread child, a real mother. And John, who had seen the Son of Man with his own eyes, touched Him with his hands, and felt the pulsation of His Heart — John, to whom the dying God-hero delivered His corporeal Mother that he might cherish her with filial devotion — could the same John have thought, when on Patmos he beheld the heavenly sign of the starry Virgin with her Child, that: this is the Church, this is the congregation of the Old Testament, because from it came forth the Messiah? Rather, as once on the shore of the blue sea of his country, he recognized the risen Saviour before all others did and exclaimed: It is the Lord! so, too, there in exile, when across the billows which laved Patmos' shores the Mother with the Child beamed upon him, through the opening sky, and he cried out in his heart: It is Mary!"

[2] 31, 22.

[3] 2, 9. LXX. ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ.

antithesis to man, receives a certain emphasis. To this I am directed by an allusion to Jeremias,[1] similar to that of which the prophet Micheas speaks of her who is *"with child." "Clothed with the sun"*: she is surrounded by light, the symbol of good fortune, of salvation. The time of misfortune, the consequence of sin, is night,[2] whose sign is the moon, which the Woman *"hath under her feet."* She has fully and completely conquered "night," and therefore sin, and she appears illumined by the light, by the sun himself, in the fulness of salvation and grace.[3] She is decorated with *"a crown of twelve stars."* But why just twelve? This number has become in the Old Testament a sacred one, so that the Saviour Himself selected precisely twelve Apostles, and thus, instead of Judas, Mathias was selected, and Paul only entered after James, the elder, had already suffered the death of a martyr. In the part which Mary occupies in the foundation of the Church, in the faith of the Apostles — John, as is well known, emphasizes it — this ornamentation of the "Woman" finds its basis.[4]

She is with child and the Child is a "male" who is the Messiah, for *"He is to rule all nations with an iron rod."* If through this designation of the person of the Child it is pointed to Mary as the Mother: how can it correspond with perpetual virginity that *"she cried travailing in birth, and was in pain to be delivered"*? To think, in the midst of all this, of the pains of love — on account of the sacrifice which, for Mary, was connected with the birth of Jesus, because she was to abandon her Child to the world, and to the conflict with it, and to the dragon — would deprive it of an important point in the figurative use which Holy Scripture generally makes thereof.

True, St. Paul compares his intercessory activity as an

[1] Compare v. 5.

[2] Compare as a proof hereof the description of the time of the misfortune, of the visitation of Duma in Isaias (21, 11 sqq): "Watchman, what of the night? How far is the night advanced?" And the watchman said: "The morning is come and also the night; if you will ask, ask; return, come (again.)"

[3] It is therefore justifiable to use this description of Revelation in order to present, in a figurative manner, the doctrine which expresses the richness of the graces of Mary, the Immaculate Conception.

[4] Therefore this ornamentation of the "Woman" may be used as a glorification of the "Queen of the apostles."

Apostle in gaining souls for Christ, not only with the begetting of a father — "for in Christ Jesus I have begotten you through the Gospel"[1] — but also with that of a mother: "My little children, of whom I am in labor again, until Christ be formed in you"[2]; thus he addresses the Galatians, whereby he wishes this image to serve especially as an indication of that which is full of pain and of sacrifice connected with the gaining of souls for Christ. The compassion of Mary, as a Mother for her Son, from the time of His birth in greatest poverty to the cross where the redemption, the regeneration of the world to a newness of life, was accomplished, is explained to us by the pains of the "Woman." Until the birth of Jesus would take place in the *faithful*, His Mother is to suffer pain, which, in its entire weight, is poured out over her under the cross. And yet, this is the moment in which she became a Mother in this sense. We already know the full meaning of the words: "*Woman, behold thy son!*"[3] In harmony with this is the other saying of the Lord that, to hear the word of God and to keep it leads to a most intimate union with Him, and makes especially brethren and sisters of the Lord.

St. John beholds a second vision: the devil, in the figure of a dragon, in the peculiar marks which are symbols of the power of Satan. The dragon engages in a conflict of destruction with the Child, and on His account with the Woman, His Mother, as the Proto-Gospel had predicted: "*I will place enmities between thee and the woman.*" Then he sees the outcome of the conflict which begins in heaven, the result of which is the downfall of the "dragon" through "*Michael and his angels*" [4] and he hears the jubilation in heaven on account of this — the outcome of the conflict which is continued on earth to the end of time, as long as "*the old serpent, who is called the devil and Satan, who seduceth the whole world,*" and whose end is the victory "*through the blood of*

[1] I Cor. 4, 15. [2] Gal. 4, 14.

[3] Compare above the exposition of John 19, 25–27, p. 249 sqq., also p. 240.

[4] Herein may be found a point of support for the opinion that the revolt of the angels was occasioned thereby, or that their probation consisted in the adoration of the Son of the "Woman" and in which they were acknowledging the future Mother of God as elevated above all creatures, for the "dragon stood before the Woman" as did his followers, that "*he might devour her Son,*" and "*he persecuted the Woman.*"

the Lamb." Then will be fully accomplished: "*She shall crush thy head.*"

As the prophets did, so also does the seer of the New Testament compose images of various times, without regard to intervals, into one great picture. Thus he speaks of the conflict in heaven and of that upon earth, of the persecution of souls, who are snatched from the grasp of the devil "*through the blood of the Lamb.*" With the designation of definite, separate historical events he connects general features, and after every victory of the Lamb in the course of time, especially after that at the end thereof, after the last judgment, the hymn of praise is intoned: "*Now is come salvation, and strength, and the kingdom of God, and the power of His Christ.*"

Thus John beholds the "Woman" *flee into the desert, where God had prepared a place that there she should be fed.* But this had received a concrete fulfilment when Pharaoh wished to exterminate "Israel" and God saved it by leading it into the desert. A view of the exodus from Egypt explains also the selection of the expression: "*through the blood of the Lamb,*" whereby the fulfilment of the prefigured Paschal Lamb is meant. Another concrete fulfilment, however, might also be recognized in the life of Mary herself, since she was obliged to flee, with the Child, from an anti-christ, such as Herod was, into Egypt, and, in avoidance of his son, was obliged to seek the solitude of the obscurely situated Nazareth. It seems to me also that the figure of the water, a river as it were, which the dragon cast out of his mouth after the Woman, that it might cause her to be carried away by the stream, indicates the temporal power[1] opposed to God — specifically, Assyria and Egypt, those waterbound countries — which, according to the intention of Satan, were to destroy Israel. John sees in Israel also the "*Woman*" persecuted.[2]

[1] Compare Isai. 8, 8; above p. 40 sq.

[2] There can be no purpose here, nor would it really succeed, in explaining every particular, for that will be reserved only for the time of the complete fulfilment, which will be known thereby. But to express a surmise might be permitted; that "a time, times and times and a half a time" mean the same definite time sense that it is not $(1 + 2 + \frac{1}{2})$ times, but that it is $(1 + 9 + \frac{1}{2})$ times, upon which the simple factoring of $1260 = (1 + 9) \times 120 + 60$ seems to point, whereby 10 is not to be taken as a definite but as a cyclic number — symbolizing the com-

It has already been demonstrated that the Proto-Gospel, both in the "seed" of the "Woman" as well as Isaias in Emmanuel, recognizes not only the "historical" Son of Mary, but Jesus also in His operation, as He lives in the just since the first promise. In this sense Mary is likewise the Mother of all the just; of all who are persecuted by Satan: "*And the dragon was angry against the woman: and went to make war with the rest of her seed.*" Thus the "Woman" stands here before us in a certain antithesis with the "rest" of the just, not as one of these, but as their Mother. The "Woman," however, is always "Israel's" Mother; there is no moment in which there is an Israel without the Mother, for every true child of Abraham belongs to "the rest of the seed" of the same. Everyone, therefore, who became incorporated into the people of the Lord in the desert, did this through the "Woman." Therefore the same must see her in the desert, and this in as much as she is the "Mother" of all the redeemed. His gaze extends over all times, over those "*who keep the commandments of God, and have the testimony of Christ Jesus*," who, according to the Proto-Gospel, are in enmity with the seed of the serpent.[1] He sees in pro-

pletion, the whole. The sense would then be: in the history of the persecution of the "Woman" a series of periods may be distinguished, which are divided by decisive visitations of God—i. e., the deluge, the dispersion of the nations at Babel, exile, etc. In the last period, however, God will interfere directly, when it shall have attained its acme (on the Saddle) through the last judgment. Then the "Woman" shall no longer be persecuted.

The gaze of the Apostle may have been rested especially on the persecutions of the Christians, of which he had already experienced some, both from Jews and pagans. Such a conception overthrows the objection of B. Schaefer, according to my opinion, which he opposes in his Thesen und Skizzen zur Apocalypse, Freiburg, 1885, 2 Hefte, p. 353: "Herewith [the rest of the seed] the faithful of Christ are, no doubt, to be understood. This expression makes it inadmissible to think of the Blessed Virgin as the Woman and consequently," must be the rest of the race. "The woman, shining in heavenly glory, who then gives birth to a son, 12, 1 sqq., is the theocracy of the Old Testament from which the Messiah came forth." Far more than "an important point" does the Mother of the Messiah offer to the seer. But this is correct. "It is above all the Proto-Gospel which is here grandly illustrated, and furthermore, they are reminiscences of passages, such as Mich. 5, 2; Is. 54, 13. 66, 8, which here come to the front." But precisely this leads to the Mother of Jesus and of the Church as the woman, and not to "rising."

[1] See above p. 106 sq. Therefore it is inconclusive, if, i. i., Beyschlag, in the Stud. u. Kritik, 1888, p. 103 sqq. acknowledges, on the one hand, that in 12, 1–5 "the historical appearance of the Messiah is to be found," but refuses to acknowl-

phetic vision the testament of Christ Jesus on the cross, now brought to its full execution, when dying on the cross He appoints the "Woman" the Mother of the Church.[1]

Thus the last book of revelation points back to the first. *The "Woman" of the first announcation of salvation in Paradise, the Mother of the Crusher of the serpent, and through Him the Mother of all spiritually living, and in this sense, in and with her, the Church herself is the "sign" which Isaias had announced and which John beheld in the heavens on the Island of Patmos.*

(d) After God had once concluded to redeem us through the "Word made flesh" by a "Woman," she became inseparably united to the order of salvation, as we confess in the Creed: "and in Jesus Christ, His only-begotten Son our Lord, who was conceived by the Holy Ghost and born of the Virgin Mary." Everyone who believes this acknowledges thereby the infinitely exalted dignity as well as the mediatorship of Mary, of the Mother of God. Therefore does every faithful Christian, who, *without fault*, is outside of the pale of the visible Church, line himself up with the "generations" who proclaim Mary *"blessed."* We hope, therefore, for all such that they are not excluded from salvation; convinced herein that, according to divine disposition, Mary is the mediatress for all true Christians. But why fear to become thoroughly conscious of this? Why fear to proceed farther on this line and to salute Mary as the angel did, to call her *blessed* as did Elizabeth, inspired by the Holy Ghost? Why hesitate to acknowledge her uniquely great privileges in the line of virtues, especially her faith, her most humble and self-sacrificing submission to God's will, since the Lord God Himself has done so? Why, in the acknowledgment of one's own unworthiness, decline to invoke her as intercessor after the conduct of her Son has shown her mighty intercessory power? Why blame the Church if she endeavors to depict the most exalted image of motherhood, since the Holy Ghost Himself does this through the Apostle John? The image of Mary, as represented by the Church, is already

edge Mary in the "Woman," since he claims that by vv. 13–17 he is prevented from so doing (p. 108 sq.). For Mary is not only to be considered in her relation to the real, but also to the mystical Christ.

[1] See above p. 249 sqq.

painted in its essential features by Holy Scripture. But all veneration which we pay to the Ever-Blessed Mother-Virgin is deposited by herself at the throne of God as our most worthy adoration of the Creator, for she says:

He that is mighty hath done great things to me
And holy is His Name

* * *

Laus Deo et Honor

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